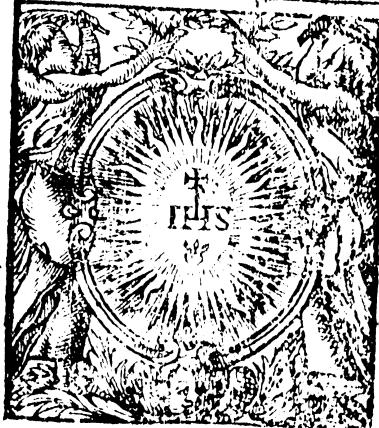


THE
EXERCISE
OF A CHRISTIAN
LIFE.

*Written in Italian by the Reverend Father Iaspur Loarte D. of divinity,
of the holy Society of Jesus.*

Newly perused and corected by
the Translatour.

*With certaine very devout exercises and
prayers added therunto, more than
were in the first edition.*

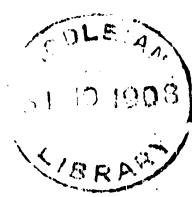


With Priuilegia.



TO THE MOST REVEREND FATHERS AND BRETHREN of the holy Society of the name of IESVS: the Translalour wisheth al encrease of spiritual graces.

FOR so much as from you I haue receaued so singuler benefits, as needs I must, more then to any other earthly creatures, acknowledg my selfe indebted unto you: and for that I haue receaued from you the copie, the counsaile, and other commodities, to translate this worthy treatise into our Englishe tongue: I could doe no lesse as wel in respect of your former merits, as of the encouragement and other means vvhich you gaue unto me to finishe this poore Christian office, but make you the Patrones of my small paines, and volve the cote and simple atire to them vvhich gave the piterne and



excellent subject to me. Vouchsafe therfore
(I beseech you) most Reuerend Fathers and
Brethren, to accept at my hands a bird of
your vayne brood pluckt out of her natu-
ral plume, and according to my simple skil
decked vp vwith foreine fether. Vouchsafe
(I pray you) to take in good part this frute
of my poore endevoir, as a testimony of the
reuerend Zeale vwhich (by your merite) I
bear unto your vwhole Society, and as a
recognition of a further debt vwhich I
owve unto you, and ame not able to dis-
charge but by the bountiful goodnes of my
suueet Redeemer: vwho as he hath geuen
his vword unto you on my behalfe, so vwill
he not faile in devv time to performe the
same to your inexplicable contention:
vwhom I most humbly beseech to preserue,
encrease, and strengthen you foreuer, and to
geue me and al others grace to folovv your
good Instructions. At Paris, the 20. of
June. 1579.

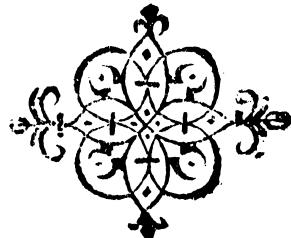
Your most bounden beads-
man and dutifull poore
seruant foreuer.

JAMES SANCER.

THE AVTHOVR TO
the devout Reader.

CONSIDERING the ne-
cessitie of many men, who
hauing a good wil, haue
not for al that the capac-
tie, or meanes, to seeke out and reade
such booke, as intreate of the exerci-
ses, wherin euery good Christian
ought to occupie him self: I haue for
this cause thought good, to gather to-
gether in this short Tretise the princi-
pal exercises which euery Christian
man is bound to vse: that by spending
his time laudably therein, he may
haue hope to obteine the grace of
God almighty, and by meanes the-
reof, come afterwardes to enioye e-
ternal felicitie, which is the ende
whereunto we are created. And albeit
this Tretise may generally helpe all
men yet is it principally intended to
thos persons which vnderstanding (the
ende whereunto they are created, and

the rigorous accompt which they
must render of al their whole life: yea
of euerie idle worde) desire in such
sort to spende and governe their tem-
poral life, that they maye afterwards
come to obteine euerlasting life. Such
persons as are thus affed&ed shall (I
hope) make their auaile of thos thin-
ges wherof I shal here intreat, and
wil(I doubt not)with good wil
and plaine meaning recea-
ue that,which is with
the like afforded
vnto them.



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WHAT thing he ought first of
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A SONNET TO THE
CHRISTIAN READER.

Alcides never durst at once,
With monsters two to fight,
And yet at once this booke
shewes thee
Hovv three to put to flight.
The Devil, the vworld, the Fleshe, & more,
To conquerē Death and sinne,
And hovve to live, and hovve to dye,
And hovve the heauens to vvinne,
It is a path to Paradise,
A port to heauenly blisse,
It treats of truce, and brings the peace,
That euer during is.
Then reade, and reapē the fruites therof,
And thanke thou for thy gaines.
Almighty God, vvhō raisd vp thōse,
That tooke for thee thes paines.

Confundantur qui oderunt sion.

N. R.

MILITI CHRISTIANO
TETRASTICHON.

VO tibi iam de te parias
certamine palmam,
Et docet hic paucis , præ-
bet & arma liber.
Sedulus hunc ergo si nocte , dieque
reuoluas,
Corpore victus eris, menteque victor
eris.



CARMEN IN NATIVITATEM CHRISTI.

V R petis humanas puerò bellissim
sedes
A superis factus sedibus exul? Amo.
Cur tua panniculos molles quibus im
plicet artus
Non habet in tali tempore Mater? Amo.
Cur geminas inter pecudes decumbitis, & rudas
Lachrimulas madido lumine fonsidit? Amo.
Cur rigidæ stimulis paleæ mordacibus rrunt
Et tenerum ledunt frigora corpus? Amo.
Cur stabuli, sacris durissima robora membris,
Et lapis heu capiti sternitur asper? Amo.
Parsca modo patior sed post quam adoleuerit etas,
Verbera, vincla, repres, roboraque alta feram.

Nascitur,

Nascitur, & iacet in stabulo qui torquet
Olympum:
Pastorum, & Superum cantibus antra
sonant.



Behould, O thak'esse wretch, behould,
Howe to repaire thy fall,
The God, that rules the rouling kies,
Lieth bothe in bruisish stall.



In nomine Iesu omne gemitus fletatur. Phil. 2.

'
Al praise and due renouvne (O Lord)
Give to thy holy name.
And not to vs most vretched vights
Doe thou impart the same.

1
WHAT THING HE OUGHT
FIRST OF AL TO DOE, THAT
purposeth to beginne a newe life,
and to spende his time hence-
forth sincerely in Gods
service.

C A P . I.

OR that(as S. Austine saith) it is not possible for any man to beginne a new and laudable life, but if he firste forsake and vtterly detest his former loose and lewd life: who so mindeth to amende his former maners , and to indeuour him selfe sincerely to serue God : the first thing he ought to doo , is , to clese and purge his soule , that therby it may please the holy Ghost to dwel in it ^{a. Cor. 3. c.} therin ^{b. Cor. 6. d.} as in his holy temple : who wil not (as ^b holy scripture telleth) enter into the soule of the wicked , nor ^{c. Cor. 6. d.} ^{b. Sap. 1. a.}

A

be harbour'd in the body defiled wuth sinne. It behoueth therfore to folow
a Psa. 32.b the prophetes counsaile, first to a se-
Psal. 33.c quester thy selfe from sinne , and so
Isai. 1.d that thou become a fit instrument to
3. Pet. 3.b doe good. The which sequestration
 from sinne and purging of thy soule,
 is procured by true and lowlye con-
 fession, wherwith it is very expedient
 thou firste beginne , preparing thy
 selfe therunto with great diligence &
 contritiō:yea, it shal be both profit-
 able for thee, and right commendable
 also(if already thou hadst not made a
 general confession of thy whole life)
 nowe to make the same , calling to
 minde very diligently & with inward
 hartie sorow , the whole time thou
 haste hitherto liued, and al thy yeres
 past, so lewdly and disorderly be-
 stowed.

This general confession shal helpe
 greatly , as wel to cancel and cleere al
 old reckonings of thy former life(bey-
 ing fully bent henceforth to liue a
 newe, and to beginne a newe booke)
 as also to take awaye the scruples
 which are wont to molest the soule,

wheras,

wheras, through the more plentifull
 light of Gods good grace we see now
 the imperfectiōs and defectes of our
 former confessions , which perhaps
 were not vailable, either for want of
 contritiō, or for hauing left some no-
 torious and deadly sinne, or necessary
 circumstance vntolde : whether it
 were through shamefastnes, or blame-
 worthie negligence, or some suchē o-
 ther like default, which we were not
 in the darke time of our former daies
 aware of:and now through the grāce
 and heauenly light we haue since thē
 receaued, doe manifestly perceave.
 Ioyning therfore due diligēce to this
 heauenly light, we are nowe to sup-
 ply al former wantes, that our soule
 may be set at rest, and ridde of suchē
 remorse which els wold continually
 gnaw & wound it.

This general confession shal profit
 muche in this wise also , to prouoke
 almighty God thorough the toile
 and shame we suffer in making it, to
 graunt vnto vs greater abondance of
 his grace , and more strength , with
 other vertues, necessary for the bet-

ter leading of our life hereafter.

Nowe to make this confession rightly, and as it ought to be, we must first crane of God in al humilitie his

a. Psal. 31.b. grace & fauour, *a* to haue due knowl-
Psal. 37.d. edge of those greeuous sinnes which

we haue cōmitted against his diuine Maiestie throughout all our former life, & that it may please him to geue

b. Psal. 50.d.v sincere and *b* hartie sorowe for the same. This being done, take a day or twaine, yea more if neede be, wherein

thou must retire thy selfe frō company, and examine at leasure thy whole life, beginning at the time thou first began to haue vse of reason, and so

c. Ipsi. 38.d.c running ouer al thy yeres, according to the chaunge of times and places where thou haſt lived, and the exer-

cises and trades wherin thou haſte bene practised, running ouer likewise the ten commaundementes of God;

and those of holy Churche, the feuen deadly sinnes, the senses of the body, and powers of the ſoule. Al whiche

thou mayest doe much better, and with more facilitie a great deale, if

thou reade ouer ſome briſe & lea-

ned

ned Confessionarie (wherof there be many) or if thou canſt not reade thy ſelfe, to cauſe ſome other to reade it to thee. And whē at any time thou ſhalt be put in minde of any crime what ſoever it be which thou haſte cōmit ted, force thy ſelfe to haue a particu lar griefe and ſorowful repentaſce, as wel of it, as of al other, in which thy conſcience may pleade thee giltie.

Hauing uſed this diligencē, and ne ceſſary preparatiō, ſeeke then the best learned and moſt vertuous cōfessor, thou maieſt poſſibly find out, vnto whom I wiſh the, aſwel now, as here after, to make thy confeſſion, and by his counſail, to gouerne the whole course of thy life, and al thine actiōs: wherin no doubt but thou ſhalt find a notable helpe for the better ſeruing of God, and more ſecure walking in his waie, as I ſhal hereafter more at large let thee vnderſtand in the xii. Chapter of this little Treatise.

When thou haſt thus made choiſe of ſuch a Cōfessor, then ſhalt thou with al humilitie, shamefastnes, and ſinceritie open al thy ſinns vnto him,

6 THE EXERCISE OF

decaring what is necessarie, & omitting that is superfluous,^a accusing thy self, and no other body, of the sinnes, which thou hast committed: not excusing thy self, as some doe very naughtily, attributing^b the cause of their sinnes to the deuil, the frailtie of their fleshe, or to some other person, or at least alleging certaine excuses to cloake and ihadowe their sinnes withal, that by this meanes they may either seeme none at al, or the lesse greeuous a great deale. Al which kunde of excuses, the humble, true, & contrite penitent, must in any wise eschewe. And therfore is it muche better (as S. Iohn Climacus saieth) to discouer the wounds of thy soule nakedly and plainly to thy confessour, he being appointed thy physition to cure and heale the same, laying in this manner: I confess that I haue tinned through mine own fault, and no other bodies, neither hath the deuil peacocked me therto, nor any other man, neit let my body, nor anie other creature, but through mine owne fault and wikkednes alone it is that

^a Psa. 31.

^b Psa. 141.

I haue

A CHRISTIAN LIFE.

7

I haue offended. If thou both thinke and say thus, thou shalt do according to that the prophete Dauid, saieth: ^a ^b Psa. 31. vvil confesse mine unrighteouſnes against me. And if by thus doing thou suffer more confusio[n] and shame, beleene verily, that for this temporal shame thou shalt escape eternal and cuerlasting shame. Thus hauing in this manner made thy confession, accept the penaunce & satisfactiō which shalbe laide vpon thee, procuring to fulfil the same so soone as thou maiest conueniently. And if it shoulde so fal out that thou were bound to make restitution of goodes or of good name, doe it, if it be possible, before confeson, or so soone after as thou canſt. The like doe I also say of other penaunce and satisfaction that shalbe enjoined thee, that thou perfourme the same without delaye.

Certaine general aduertiffementes necessary for ſuche as minde to ſerue God ſincerely. C A P. 2.

HAVING thus made a general confession, who ſo had not (as

A 4

I haue already said ^a) made the same before, thy soule being now cleansed from al mortal sinne, it behoueth thee to haue a most stedfast purpose neuer to offend mortally againe, but rather to suffer any affliction or worldly cōtempt: yea, death it self, if nedē required. For if a chaste wife ought to cary this minde, rather to looke her life, then to betraye the trouth she hath once plight vnto her husband, how much more oughtest thou to be of the same mind, rather to lose a thousand liues (if thou haddest so many) then to play the traitour towar-
^{a 2. Co. II. 1.} des God, who is thy ^a husband, thy father, thy Lord and maker. When thou hast once thus fully determined, take then a zealous and feruent desire to liue a new hereafter, and striue to get other new behauaviours, & to liue far otherwise then thou haſt done tofore, reputing thy ſelf to be now a new man, farre changed from that thou erſt was, ſeing al the time thou haſt hitherto liued hath beene but lost, & as it were a death. For the better doing wherof this ſhal helpe thee

greatly,

greatly, in any wile to eschewe al occasions of sinne, especially the companye of ^b wicked men, but mucche ^b more of women, ſuch as may prouoke thee to noughtines, and geue thee loose and lewd example. For albeit thou art bound to loue euery one, & to pray for euery one (as chaire commaundeth) yet art thou not bound to cōpanie and conuerſe with euery one, but only ſuch as may helpe to doe thee good, & with their good wordes and vertuous examples, ſerue to edfie thee.

Secondly, thou must flye ſuche places where God is customably offended, as be dizing houses, tauernes, daunsing schooles, and ſuch like: not only foreſeeing thou do none cul thy ſelf, but alſo not to be preſent there where it is done: for looke how much more thou standest aloofe from the fire, and ſo mucche more ſecure art thou not to be burned therewith.

Thirdly, thou must take great heede to be at no time idle, for that (as holy scripture, ^c telleth) many mē haue receaved much harme through idlenes

S. Jerome.

IO THE EXERCISE OF

See therefore thou folowe S. Ieroms counsail, saying: *It behoueth vs to be al vvaies doing of some good, that vwhen the fiend shal come to tempt vs, he may find vs vvel & vertuously occupied.*

^a *Luc 21. g.* Fourthly, thou must take hede of al excesse in a eating, drinking, sleping and cloathing, and indeuour thy self to obserue a mediocritie and temperance in eche of them: yea, rather to decline to some rigour and austoritie, then to any superfluitie and delicate pampering of thy flesh: for looke by how much the more thou tamest & bridlest it, and by so muche the less shalt thou be troubled with the tentatiōs & disordinate desires that procede therof: yea, so much the more apte shalt thou finde thy self to serue God, and to performe al spiritual exercises.

As touching corporal punishments and penance, as fasting, disciplin, bare cloth and other chastisements, it behoueth thee herein to vse good discretiō, taking such as help to reresse the assaults and temptatiōs of the flesh, and leuing others that may be

harmfull

A CHRISTIAN LIFE.

hurtful, not yeelding herein to the heats, which some nouices are wont to haue in their beginning, who thorough indiscrete mortifying and dompting of their flesh, fal into some suche infirmitie, as afterwardes they must needes pamper and cherishe it to much. It shalbe good therefore that thou gouerne thy selfe in these things by thy ghostly fathers aduise, if he be practised in spiritual exercises.

Fifily, it shal greatly profite thee to set before thine eyes the good examples, workes and life that others haue led and stil continue in, but chiefly of suche as be like vnto thy self, ^a *anima* ^{a 2. Cor. 4.} fitting thee by their good examples, & procuring as much as thou maiest to imitate them in every thing: yea, forgetting the good which thou haste already done, thou oughtest to striue every day to become better then other, & alwaies to aduance forward in the seruice and feare of God.

Sixtly, make none accompt of the tediousnes & temptatiōs which they commonly feele, that beginne first to

lead a godly and spiritual life. Be in this life, ought to see me any whit
 not thou, I say, dismayed therewith agreeuous for the gaining of so pre-
 al, but ^a marche on forwarde, & fightious a perle, and rare iewel, as thou
^{a 1.Cor.9 d} manfully against al such temptation lookest for. Herewith must thou
 comforting and confirming thy selfe lons animate and encourage thy
 with this vndoubted truth which selfe, calling oft to mind that saying
^b thou must haue firmly fixed in th^e of the Apostle, *& Hovv al the afflictions*
^{c.Rom.8 d} minde, to witt, that nowe thou hast ^{and crosses of this vworld are not to be com-}
 taken in hand the highest and most pared to the future glory that shal be ge-
 happy éterprise that may be thought ^{even unto vs}. Persuade thy self likewise,
 of in this world, and how this is at least thou mightest haply faint in re-
 affaire of more weight and impoſſing the toiles & tēptations which
 tance then any other, and whereby may befall thee in this straight way
 more certaine gaine, greater aboun that bringeth to heauen: persuade
 lance of treasure, more honour and by self(I say) assuredly, that as herein
 dignitie, and finally the most blessed there be wordly toyles & tēptations,
 happes of al the happie and good to be there heauenly comforts and
 thinges that may be found or desired consolation: and that to ouercome
 in this world, shal redound vnto thee these croſſes and ouerthwaites of na-
 yea, there is no good thing that is ure, there are helpeſ and succours of
 good in deede, but onely this, neither grage genen withal, which in power
 any other important affaire but this do farie surpass nature. And with
 alone, this being the one only thing, this cōſideration maiest thou remai-
^{a. Iuc.10. g} which our ^a Sauiour him ſelfe said, to ne a vanquisher, and doe al things
^{b. Rom.8. f} be necessarye. And therefore no toil ^(as did S. Paul) in him that shal com-
^{c. Cor. 4. d} les ^b temptations or diſquietnes, nor fort thee, which is Iesuſ Christ our
 backbitinges, flaunders, and persecutiō Lord and Captaine.
^{a. Phil. 4. e.}

of the particular order v which we ought
every day to obserue in our dayly exer-
cises. C A P . 3.

DESCENDING now to
more particularitie , for
that things orderly dispo-
sed, be both more durable
and profitable also , I haue thought
good to aduertise thee , what order
thou oughtest euery day to keepe. Which let be this : first, to rise in the
morning so earlye as thou mayest , hauing before refreshed thy self suffi-
ciently with slepe, that is the space of some devout Treatise, or make
Sixe or seuen howres , little more or a litle meditation, whereof I shal in-
lese, according to the diuersitic of treate hereafter. For doing thus, thou
complexions. So soone as thou ardoest as our Sauiour him selfe adui-
awake, it is a good & godlye deuo- sed thee, saying: *a. Mat.6.d.*
tion , before thou settic thy minde *me of God , and his iustice , and al other*
to any other thing , to offer vp to things shal be geuen unto you. It were
God the first fruits of al thine actions very good also , after thou hast done
and powers of thy whole body : as thus , to go to the Church , if thou
for example, thy hart , thinking of mightest conueniently , and there to
thy Creator, and sighing after him heate Masse , or at least to see & ado-
thine eyes , casting them vpon somre thy Sauiour in his moste holy Sa-
godly picture , or vp to heauen : thy crament:but if thy neede & pouertie

The order
of our
morning
exercise.

legges, kneeling humbly before his
presence: thy handes, lifting them vp
to adore & thanke him : thy mouth,
saying some short prayers, as the *Pater*
noster, *Aue Mary* , and the *Crede*: and
then mayest thou afterwards , accor-
ding as thy deuotion shal teache
thee, briefly geue him thankes for ha-
ving preserued thee the night past,
desiring him likewise to defend thee
that present day from al sinne, and to
geue the grace to spend it fruitfully.

After this , if thou be at leysure ,
read a li-
ficiētly with slepe, that is the space of some devout Treatise, or make
Sixe or seuen howres , little more or a litle meditation, whereof I shal in-
lese, according to the diuersitic of treate hereafter. For doing thus, thou
a. Mat.6.d.
complexions. So soone as thou ardoest as our Sauiour him selfe adui-
awake, it is a good & godlye deuo- sed thee, saying: *a. Mat.6.d.*
tion , before thou settic thy minde *me of God , and his iustice , and al other*
to any other thing , to offer vp to things shal be geuen unto you. It were
God the first fruits of al thine actions very good also , after thou hast done
and powers of thy whole body : as thus , to go to the Church , if thou
for example, thy hart , thinking of mightest conueniently , and there to
thy Creator, and sighing after him heate Masse , or at least to see & ado-
thine eyes , casting them vpon somre thy Sauiour in his moste holy Sa-
godly picture , or vp to heauen : thy crament:but if thy neede & pouertie

legges

could not wel afforde the such leauue
as to go thither, it shal then suffice ouer
working dayes to do the same with
heart and good desire.

All our actions
to be directed
to Gods
glory.

Hauing nowe recommended thyself to God in maner aforesaid, thou maiest with his holy blessing attend to thine occupation or temporal busines, referring al thinges, yea, temporal also, to his diuine seruice, choosing rather to doe them for his loue, then for thine owne lucre. And therefore oughtest thou often times to thinke vpon him, whiles thou labourest, or art busied in any kinde of temporal affaires, and to recommend thyself to his diuine mercy, offering vp thine hart with al thy doinges vnto him.

Vprightnes & iust
dealing.
1. Cor. 15. 1.

And in any wise beware of ony thing, that neither in thine occupation or other temporal doinges thou vs any guile, or exercise any vnlawfull trade, and against conscience: for so shouldest thou building laid on suche a foundatiō be very faultie. Thou must likewise take heede of swearing, lyng, vsing of idlewordes and impertinent

tinent speches so much as maye be yea, not to heare any suche, if it were possible for thee.

Thus hauing spent the day til dinner time, see when thou goest therto, that being nowe at table, either thou or some other say grace before thou eate, or at least wise, say a *Pater noster*, and *Anne Mary*. And beware thou feede not too greedilie, nor of too daintie & delicate meate: take heede also of al suche excesse and superfluitie as might make thee vnlisting, andesse apt to reade, praye, or doe any other worke: take therfore so much as thou maiest wel thinke necessary for thee and no more, remembryng, that meate is rather to be receaued as a medicine or refectiō, to sustaine the body, and interteine this temporal life of ours, then to satisfie the sensual delights and desires of our fleshe. And therefore must thou force thy selfe not to feede with the whole man, but to eleuate thy minde vp to God, and to listen to some holy & spiritual lessons, if there were any read. And if thou finde thy selfe disposed to glut

Meate to
be vſed as
a Medeci-
ne.

for so had those his cruel enemies appointed, that thereby his torments & reprochful ignominies might ever waies grow greter. Now for as much as our Lord and Sauiour bereth thus vpon his shoulders al thine iniquities, enforce thy selfe to yeeld him thanks for this so singuler a benefite: and to
a. Mat. 27. d. helpe him (like another *Cyreneus*) to
Mar. 15. b. cary his crosse, in imitating his example: and see thou kepe thos devout
Luc 23. d. wemen cōpany that folowed him, to whom he said that they ought rather to weepc vpon thē selues & vpō their
b. Luc 23. c. childrē: *b. for if they doe these things i the*
greene wood, what shalbe done i the dry?
 Which words thou oughtest to apply to thy selfe in being careful not to be like a peece of doted wood, barren & fruitlesse in thy life, but to force thy selfe every day to bring forth fruit of goodworks, although it be with labour & paine: for if thou bear him cōpanie in this life i his griefs, thou shalt (according as S. e Paul promiseth) be a cōpanio with him in th'other life, in his ioies & inspeakable consolations.

Meditate secondly how those vn-
 merciful

merciful tormentors, so soone as they were now come to the mount *Calua* ry, stript forthwith in cruel wise that louing Lambe, tearing his skinn, to his excessiue griefe, being through the greene woundes festred to his garmentes: and afterwardes stretche him out vpon that harde bed of the crosse, which the world had prepared for him: and so with out stretched armes, of his abundant charitie he offered him selfe vp to his cuerlasting father in a true and liuely Sacrifice for the sinnes of the whole world. And thus his handes and most holy feete being with sharpe nailes fastned to the crosse, they reare him vp on high, hanging most pitifullie thereon. Weigh here diligently, what wonderful grieves his most rueful virgin mother suffered, hearing the strokēs of the hammer, wherewithal they crucified him, and seing him afterwardes reared vp vpō that hard crosse with such opprobrious shame, and infinite paines and tormentes.

Now then behold a while with the eyes of thy soule this thy Sauiour

Means to
represso
gluttony.

tonie, thou must secke to represso the same with some good thought: as for exāple, remebring that through thy sinnes thou deseruest not that, which God of his meere liberalitie bestoweth vpon thee: and how others that merite more, lacke what thou leauest. Calling also to mind the toiles, tormentes and sorowes of our Sauiour, ^{a Mat. 27.d} and how for thy sake he tasted a gaulle ^{Lue. 23.c} and vinager: with these and such like good cogitatiōs maiest thou, as with a whollome sauce, delay the to sweete and pleauant sauour of thy meat.

After dinner see thou rise not from table before thou hast thanked thy maker who in such wise hath vouch safed to sustaine and refreshe thee with his moste bountiful hand, thou deseruing rather through thy sinnes, to suffer eternal tormentes, and saye some *Pater noster* and *Aue Mary* for the liuing & the dead: and thus maiest thou at thy pleasure returne againe to thy busines, demeaning thy self therin, as is aforesaid in the morning.

At euening it shoulde be very good, (if thou couldest conueniently) to say

tonie

some few deuotiōs before supper, or to reade a little, as I shal hereafter instruct thee, that by this meanes thy soule might receave some refreshing before thy body: howbeit, if thy tra de and busines would not geue thee leue so to doe then maiest thou geue thee to supper on Gods name, behauing thy self therin as is said at dinner time.

The residue of time from supper til thou goe to bed, thou maiest be slowe in some honest talke, or other good exercise and recreation, alwaies taking heede of occupying thy self in any such thing as may hinder and dis turbe the quietnes of thy minde.

After wardes (hauing thus repos ed thy self some time,) see thou prepare thy selfe to bedward, cōsidering that every good christian ought in such wise to dispose him self ther vnto, as if he were that night to depart out of this life.

The maner how to prepare thy self, is this: first kneeling downe devoutly before some picture of Christ or of our Lady (which thou oughtest

Exercises to
bedward.

B 2

alwaies to haue in thy chamber) saye
the Crede, *Pater noster*, and *Aue Mary*:
1 afterwardes geue God most humble
2 thanks for hauing preserued thee
that daye: and require the light of
his grace to vnderstand & knowe thy
faults, but chiefly those which thou
3 hast cōmitted that present day: Exa-
mine afterwardes thy conscience at
leisure, and with good deliberation,
discussing how, and in what thinges
thou hast bestowed the same. And
where thou findest thee giltie of any
4 offence, be sorowful for it, and aske
God hartily mercie: purpose also to
confesse the same in due time, and to
amende thy life hereafter: but find-
ing not thy conscience giltie of any
great offence, yelde him humble tha-
kes, who hath preserued thee: and fi-
nally beseech him to defend thee the
night folowing, from al the deceipte
and illusions of the deuil, graunting
thee conuenient rest for the health of
thy soule and body. And thus maiest
thou go to bed, making the signe of
the holy crosse vpon thee as thou lai-
est thee downe: and see thou dispose

thy whole body in honest and decent
wise, remembring that God, and his
holy Angel thy Gardian doe looke
vpon thee: to whom thou must not
faile to recommende thee. It shal be
likewise very good to remember o-
therwhiles, that euen as thou now lai-
est thy selfe downe in bed, so shal o-
thers one day couche thee downe in
thy graue: and ponder wel, that this
must needes be the ende of al the ri-
ches, pomps and honours, and of al
the whole pride and glorie of this
worlde. Saie therefore, as thou art
laid some short prayer, *hymne*, or *Pater
noster* ouer thee, crauing Gods good
helpe and assistance for that last hour
of so great dreade and importance.
And beware in any wise of louing to
daintie and soft a bedde, calling to
mind that narow and hard couche
of the crosse, which for thy sake our
Sauour laye vpon, and thus maiest
thou fal asleepe, either with this or
such other like godly thought: and
looke that whē thou chaunceſt at any
time to wake, that thou haue God by
& by in thy mind, and let thy mouth

*a Mat.18.b
Psal. 33.a.*

Our bedde
not vnlke
to our
graue.

be filled with his praises, saying some
verse to thanke and blesse him, or to
recommend thy self to his diuine
mercie: and when thou risest againe
in the morning, behauie thy selfe as is
aforesaid.

*The exercises wherin a good christian
ought to occupie him self on ho-
lye dayes.*

C A P. 4.

A V I N G declared already
what order thou oughtest
to keepe in thane exercis-
es eche working daye through
the weeke , it resteth now to teache
thee , howe thou art to behauie thy
selfe on hollye dayes , sith both God
and his hollye Church commaunde
vs to sanctifie and keepe them holly.
It behoueth therfore , that we doe
not only labour, and take no seruile
paines on those dayes , but that we
dedicate our selues more diligently
to Gods seruice , and to exercise of
spiritual. good , and godly workes,
that

that by thele meanes we may sanctifi-
fe the said daies, by indeuouring our
selues to haue moie holines on them.
On Sundales therfore and other fe-
stual daies, thou shalt dispose thy life
and exercises in this order.

After thou art got vp in the mor-
ning, offer and command thy self to
thy Lord & master, as on other daies,
and make thy praiers (whereof I shal
tel thee more hereafter) somewhat
longer then on other daies, or at least-
wise read of some godly booke a
while , preparing thy selfe to go to
Masse, and to receaue the blessed Sa-
crament, if thou be minded so to doe
that day.

When thou hast thus done , and
left such order for thy temporal mat-
ters at home as shal be meete, get thee
then to Churche to heare Masse, and
the sermon (if there be any) in such
place, where thou hopest to receaue
most profit and deuotion, especially
at such time as thou purposest to re-
ceau. And take heede in the waye to
Churchward thou roule not thine
eyes vp and downe, gazing here and

Behaviour
in the
church.

24 THE EXERCISE OF

there, especiallie at thine entrie into the Church: but retire them home in modest and devout wise, and calling to minde thine owne vnworthiness and manifold sinnes, be sorowful for them, asking God mercy & forgyuenes. And then maiest thou say that

a.Psal.5.b. sentence of the psalme: *a putting my trust and confidence in thy mercie, O Lorde, I wyl enter into thy holie Temple in thy feare.*

b.Luc.18.b. Place thy selfe afterwardes in humble and contrite wise, like to the publicane, in some cōuenient roome, there to heare attētuely, both Masse, and other diuine seruice, desiring to be partaker of al the misteries which are celebrated in that holy place, and

a.I.Cor.1.b. alwaies to remaine in the *a* vnyt of holy catholike Church, and of al the faithful & liuely members of Christ, that thou maiest deserue afterwardes to enioye euerlasting happines, with the in the triumphāt Church aboue.

Now at such time as they beginne to say their mattins or Masse, lift thou up thy mind and heart conforinably as the Churche doth, prayng God when she praiseth him, prayng whē

she

Conforming
our selues
to holy
Church.

A CHRISTIAN LIFE.

25

the prieth, and for the same thinges the prieth, geuing thankes when she doeth, and so in al thinges imitating her, and conforming thy self vnto her.

When the priest saith Masse, harken diligently to suche wordes as he pronounceth, without either reading thy self, or saying any other praiers & deuotions, at least wile斯 the priest readeth out: yea, much more cōmēdable should it be to occupie thy self wile斯 he celebrateth, in some good thought or meditatiō, rather thē in reading or prayng i thy booke: yea thou oughtest chiefly at such time to remember the passion of Chtist our Sauiour and redeemer, sith holyc Masse is a memorial of the same, and both the priests attire and al the ornamēntes of the aultar, with the ceremoniies which be vsed in the sayng of Masse, do al represent and signifie suche thinges vnto vs, as he either did or spake during the time of his painful passion: and therfore is it a very godly thing to haue the same in memorie, especially at the time of

The maner
of hearing
Masse.

Masse, a
memorial
of Christ's
Passion.

C

^{a Rom. 5. a.} cleuation, calling to mind that inse-
 speakable loue of our Sauiour, which
 caused him to be ^a crucified and lifted
^{b Heb. 9. d. g.} vp vpon the crosse for thee: and ther-
^{c I. Pet. 3. d.} fore art thou bound to adore and
^{d I. oue, faith} thanke him with great reverence for
 & feruour this so inestimable a benefite, and to
 necessary in our de-
 votions at and feruencie as thou standest neede
^{e Masse.}

of, sith looke with what loue & char-
 itie he then vouchsafed to be cruci-
 fied for thee, with the like is he nowe
 ready in this moste holy Sacrament,
 to shewe mercy to such as dispose the
 clues to receaue it.

Afterwardes when the priest rece-
 ueth, ifso be thou be not that day sa-
 cramentally to doe it, yet maiest thou
 in spiritual wise receaue with him, ac-
 cording as I shal hereafter tel ^a thee,
^{f Inf. ca. 1.} when I intreate of receauning the bles-
 sed Sacrament.

If there be a sermon that Sunday or
 holyday, geue eare thereto with great
 zeale and attention, preparing thy self
 before it beginne, by estranging thy
 minde from forraine thoughtes, and
 making thy praier to God, that it
 maye

Hovv to
 heare ser-
 mons pro-
 fitably.

maye please him to minister such
 speeche and spirite vnto the preacher,
 wherwith he maye both profite thee
 and others, and then maiest thou saie
 with Samuel: ^b speake o Lord, for thy ser-
^{b I. Reg. 3. 3.} vant heareth.

God spea-
 keth vnto
 vs by his
 preachers,
 and holy
 scriptures.

Of thos things which the preacher
 shal deliuere in his sermon, thou ought-
 est to commit some such lessons to
 memorie, as shal most concerne thee,
 and that chiefly moued thee, suppo-
 sing our Lord him self to haue deli-
 uered the same vnto thee. In like ma-
 nner shalt thou doe at Masse, if thou
 canst vnderstand the wordes of the
 Epistle & Gospel, which thou ought-
 est to take as though God had spo-
 ken then euuen at that instant to thee
 alone, committing them to memorie,
 and thinking of them, at least al that
 day.

Ifso be there be many sermons, go
 to heare that preacher whom thou
 deemest to preache Gods word with
 moste feruent zeale of his glory, and
 profite of the audience.

These be the chiefe exercises,
 wherin thou art to spende the fore-

a. Iac. 5. d.
noone til dinner time, and then schaue thy selfe as on other dayes. Hauing then paused some litle while after dinner, it were a very fruitful exercise if thou couldest conueniently vse it, to goe and instruct others in the christia faith, or to learne it thy self, if thou vnderstand it not wel, at suche Churches where they haue this exercise, wherby every way doth insue great gaine: for if thou teache others that be ignorant, thou exercisest one of the seuen spiritual works of mercy: and if thou learne thy self of others, thou winnest that which it behoued thee to know, and that is more pretious then be mountauns of worldly wealth.

b. Iac. 1. d.
After this exercise thou maiest goe and heare euēsong, compline, & some good leison, if ther be any gouerning thy selfe in al thinges, as is aboue said in the morning.

This being done, imploie the spare time til night in doing some deeple of mercy, as in b̄ visiting some hospital or prison, comforting & performing some charitable office to those weake & comfortles creatures, or otherwise

thou

thou maiest associate thy selfe with some vertuous companions to report or heare some spirituall discourses, or reade some godly booke, or finde thee occupied in some suche like honest exercise. And if so be thou thinkest it oþerwhiles expedient to walke abroad for recreation, let it be in some secrete and solitarie place, where other seculer persons come not to disturbe thee, and with their profane conuersation withdrawe thy minde from God.

*The liues
of Saints.*
It is also a very good exercise vpon suche Sainctes daies as be kept holye, to reade or meditate vpon their liues, and to animate thy self thereby to imitate them in some one vertue or spiritual worke, such as pertaine most to thine owne estate. Finally thou oughtest euer after dinner on these daies to occupie thy selfe in some suche exercise, as thy soule may thereby reape some spiritual profit, and growe more zealous and feruent in the loue of God, with newe purposes and inflamed desires to go continuallie forwarde, and to waxe stronger in

his diuine seruice, with greater charitié towardes thy neighbour, better knowledge of thy selfe, and more humilitie in al thine actions.

Thus be the holy dayes sanctified conformably to Gods wil, and the intent of holy Churche.

Afterwardes both in thy meditatio before supper(hauing meanes to make the same) and in the examination of thy consciēce before thou go to bed: thou shalt both in these and ech other euening action, doe as is abouesaid in the former Chapter: noting this by the way, that on these daies al is to be done with so much more leisure, feruour, and diligence, as the highnes of the day shal more require it.

And here let every man that hath children or familie learne, that he is as a guide and gouernour to such as be vnder him, and therefore is he bound so much as in him lieth, to draw them to the seruice of God, causing them to heare Masse, and to spende the holidais in godly exercises: and to frequent the blessed Sacramēts of Confession and Communiō, so oft as they

A document for
parēts and
householde
liers.

mave

a r. Co. 5. d.
maye, and shal perceave it for their profites. And in nowise are they to allowe, that any one in their house haue any publique crime, or other notorious imperfection: as to be a swearer, a blasphemer, a gamster, or an offendour in suche like trespasses against our Lord and Sauiour.

*of the profite and necessitie
of prayer.*

C A P. 5.

Nowe that I haue alreadie intreated of the order that such as desire to live like good Christians ought to kepe both on working and holy daies: it resteth, that I intreat of another kinde of dailye exercise verye necessarye for eche one to obteine this their desired ende withal: chiefly yet for such as minde to dedicate them selues more sincerely to diuine seruice. And this is the exercise of holy praier, not onely vocal, which is commō to euery one, and more frequented of al: but ^{Tvvo sortes of holy} _{prayer.} also mental, which very few wote of,

C 4

and so consequently very fewe doe practise, being neuerthelesse the more excellent kinde a great deale. And therefore is it to be noted, that albeit vocal praier, to wit, that which is made with the mouth and voice, in saying of sundry offices, psalmes, and deuotions, is a verye profitable thing, instituted, approued, and practised in al religions and cathedral Churches:
 Mental prayer yet is not this, but that which we more ex-
 celiect than vocal.
 Mental the more worthy and ex-
 cellent kind of praier, and wherof the holy doctours do chieflye meane, whe-
 they speak of the excellencie of praier,
 & the singuler fruits which procee-
 thereof. The which mental kinde of
 praier doth so farre passe and go be-
 yond the vocal, as doth the soule or
 spirite, in dignitie, passe and excel the
 body. Wherfore such as minde to ex-
 ercise them selues throughly in Gods
 seruice, and to batten & grow strong
 in spirite, ought not to content them
 selues only with vocal praier, but (as
 S. Paule saith) ^a to praye with mouth
 and minde together, hauing receaued
 at Gods handes both thone and tho-
 ther.

^{c.}^a 1.Cor.14

ther. Howbeit, let vs chiefly praye with spirite: for (as our Sauour said ^b to the Samaritane) *God is spirite, and b Joh. 4.c. they vwhich adore him must in spirite and 2.Cor.3.d truth adore him.* Wherupon we are wel assyured, that the holy Saintes of old time, and the most spiriitual men of our daies doe exercise them selues most chieflye and commonly in this kinde of praier, as hauing by experie-
 nce proued how much more profite
 and spiriitual comfort the soule receaueth by this mental praier then by that
 of vocal. This thing also alone, decla-
 reth sufficienly, of what importance
 they deemed this exercise, and how
 necessarie for al good Chrtians, in ^{Mental}
 that they are not afraide to cal the ^{praier cal-}
 same omnipotent: for so muche as ^{led omni-}
 potent. being made as it ought to be, we the-
 reby obtaine euery thing, like as
 Christ our redeemer hath promised,
 saying *at verily I say unto you, that vwhat a Mat. 21.
 souer you shal aske by prayer, beleue it b.*
shal be geuen unto you.

^{Mar. 11.c.}^{Job. 15.b}

This praier, wherof we now speake,
 is a lifting vp of our mind to God,
 which is rather done with inflamed

desires of the hart, then with varietie
of outward words, and so are we lesse
pained therein then in vocal praier:
yea, looke howe much the longer we
continue in this kind of exercise, and
so much doe we finde it more fa-
vourie and fruitful for our soule: for
that every time a man frequenteth
this holy exercise, he stil sucketh out
newe sap of graces and spiritual trea-
sure: yea suche, as at some times the
soule doeth, as it were, palpate and
feeble it moste apparantly. For like as
Moises had his face lightned & made
glistening, through his often conuer-
sing with God, in suche wise, as the
children of Israel (according as holyc
^{a Exo. 34.4.}^b scripture telleth) could not abide to
^{2. Cor. 3.3.} looke vpon him, euен so the soule
through perseuerance in praier be-
commeth more lightned and illumi-
nated with the newe graces which she
reccaueth.

We know moreover, how Christ
our redeemer (as the holy Euangelist
^b S. Luke reporteth) being in praier,
was transfigured, and his face visibly
changed into as beautiful a bright

^b I.ue. 9.d.
Mat. 17.a
Mar. 9.a.
2. Pet. 1.c.

nes as the Sunne, his garmentes alto
became as white as snowe: euен so is
the soule of man in praier transfigu-
red and changed into God, and the
darkenes thereof turned into light,
frailty into force, feare into hope, sad-
nes into solace, with other singuler
commodities too many to rchearse,
which trial testifieth to proccede out
of this holy praier.

Sithens therfore this is for also pro-
fitable and necessary an exercise, I
shal extende my self some what the
more, to tel thee, in what maner thou
art to make the same. And first I shal
declare what such may do as be more
spiritual, and haue better leisure, be-
ing minded to take in hand this exer-
cise: afterwardes I wil set downe an-
other methode for the simple & more
busied sort, such as want capacite &
leisure to exercise them selues tho-
roughly in this kynd of deuotiō: that
by doing yet what they are able to
doe, they may be made partakers of
this so fruitful and necessary an exer-
cise.

Effects of
mental
praier.

The maner howe to praymentally, and
of the preparatio vwhich we ought
to make before the same.

C A P. 6.

His praier which we cal mental, being (as I haue already saide) an elevation and lifting vp of the minde to God: like as the soule may diuers wayes eleuare it self to the knowledge of God, euening so be ther diuers meditations or considerations, which are al of them called by this name of praier. Neuerthelesse, I shal here inticat of those only that be moste devout, easie, and profitable, and that with such breuitie, as I may conueniently.

First notwithstanding I am to aduertise thee of certaine pointes which must needes be thought of before thou enter into this kinde of exercise.

Wherof take this for the first, that thou force thy self (being one that hast leisure inough) to haue one hour in the morning, and an other in the euening (little more or lesse) which thou

Time cer-
tain to be
allotted to
our devo-
tions.

thou art to allot to this so profitable an exercise, like as holy Church hath her certaine houres appointed for publike praiers, and diuine seruice: that the time & hours thus prefixed, maye admonishe & prouoke the therunto, and a good custome once gotten take awaye the difficultie therof.

But if any man could not obserue these so certaine and prefixed houres yet ought he not to geue ouer this exercise but rather to take such houres and time for the same, as his busines might best afford him.

Now when thou comest to these determined houres, (supposing that thou maiest haue the in maner aforesaid) it behoueth the to prepare thy selfe (as the wise man saith) before ^{a Eccl.18.e} praier, to thende thou maiest haue more attention, devotion, and reuerence, with other partes requisite for the better performing of this exercise.

Thy preparation therefore let it be ^{Prepara-} in this maner. When thou comest ^{tiō before} to the time and place prefixed, indeavour thy self to lay aside all other cares

and cogitations , which in any wise may impeche thee: weighing wel the importance and seriousnes of this office which thou art in hande withal. And to thend thou maiest haue the more attention & reuerence: consider, howe when thou art in praier, thou spekest not to the winde, nor to the walles , but standest moste assuredly before the face of the liuing God, and that God is there really present at thy praiers: listnig to thy wordes: vewing thy teares , and taking delight in thy deuotions and holy exercise. For albeit he vniuersally assisteth al his creatures, yet assisteth he chiefly suche as pray vnto him, accordyng as the sacred scripture witnesseth, saying : *a There is no other natiō i the vworld so great, to vvhō their Gods be so nigh, as is our Lord God, vvhō assisteth vs in al our praiers.* Thinke nowe howe great attention and reuerence is requisite , to speake and stande before the presence of so diuine a Maiestie: before that moste soueraine and omnipotent King : before that infinite beautie and incomprehensible greatness , if so great respect

a Deut. 4. a.

i. Cor. 3. 6.

b
c

be had in speaking but to a temporal prince? This consideration shal make thee to humble thy selfe , and bowe downe to the verye dust of the earth , and to stande with feare and trebling before that sacred souerainty and dreadful Maiestie.

With this thought maiest thou kneele downe in reuerent wise, making the signe of the holye Crosse vpon thee , and then saye the general confession, or the psalme, *Miserere*, or a *Pater noster* , if thou canst nonc other , crauing of god briefly forgenenes of thy sins , those especiallly , wherin thou maiest haue offended on that day , as also grace to perferme this office better then heretofore , and to spend that smal time to his glory , and the profite of thy soule , seing we are not able without his grace to doe any good thīg. With this affect and minde thou maiest sometimes saye the hymne *Veni Creator spiritus* : or thosē wordes of the patriarche Abraham : *a Lo- a Gen. 18. d. quā ad dominum meum , cūm sim*

punctus & annis. I wil speake vnto my Lord al though I be but dust & ashes; or other vocal praiers or sentences, wherein thou haply hast most deuotion, which shal al of them serue for a preparatiue, to make thee haue better attention, and to exclude al forreine cogitations.

Hauing nowe in this or like manner gotten attētion, deuotion and reverence , fal then in hande with thy meditation after the best maner thou canst: the which ought, in mine opinion , to be most commonly of the passion of Christ as being a thing verye acceptable to him , and of great deuotion and profite for our soules: sith this our Sauiour his passion is no other thing then an epilogue and recapitulation of his whole life and doctrine , and an abbreviate and short worde, wherein it pleased him to teache vs the summe of al wisdome, and the perfection of the Gospel. Wherefore , for thy better and more orderly proceeding i this matter, thou maiest deuide the points of the passion, by the dayes of the weeke , in manner following:

folowing.

Meditations of the blessed Passion of our Sauiour, for every daie in the weeke, especially on mornings.

C A P. 7.

HE meditations wherin I thinke mooste profitable for thee to exercise thy self especially on morninges, ought to be of the Passion of Christ, which thou maiest dispose in this order.

M V N D A Y.

On munday morning at thine appointed houre, thou shalt thinke of the last supper of our Lorde and Sauiour:wherein amongst other things which thou shalt meditate conformably to the story of the Gospel: cal chiefly to minde these three points:to wit , that most profound humilitie, wherewith he washed his ^adisciples feete: ^b the institution of the most holy Sacrament: those mooste sugred speeches which he lastly preached vnto them.

^a Joh.13.4

^b Mat.26.6

^c Marc.14.c

^d Luc.22.b.

About the first: consider that wonderfull humilitie wherewith that most high and puissant prince (into whose handes his eternal father had geuen the rule of al things) ^abowed him selfe doun to washe and clese his disciples feete, and amongst the rest those filthie feete of *Iudas* the Traitor: neither yet did his puissance, wisdome, holines , nor his greatnes (euery one being incomprehensible) let him to do this so base a worke : that we should folowe the example which he left vs therin, not only to humble our selues to our betters, but also to our equals and inferiours.

^bIoh. 13.4. Touching the second point: consider that most feruent loue our sweete Redeemer bare vnto vs *in the ende*, wherby (he being now to depart frō vs) deuised this ineffable means how to remain stil with vs, for our consolation, profite, & refection, in this most holy Sacrament. And like as he could not leue vs any gift more pretious then this, so ought we not to seke or desire any other then this, disposing our selues often times to receave this most

facted

sacred foode, that being often times vniited to him, we may be made partakers of the inestimable fruities, which are by meanes therof imparted to vs.

Concerning the third: amongst the other wordes of that long and most excellent sermon which he made to his disciples : take for thee that his newe precept of charitie, so highly commended of him: wherein he said, that his disciples should be discerned: and withal, note the patience thou must haue in the manifolde tribulations & persecutions which thou must needes suffer in this world: wherewith the soule is purged, and gaineth great and inspeakable meede.

T V E S D A Y.

Thou maiest on Tuesday at thyne accustomed houre meditate three other points: wherof let the first be of our Lordes prayer which he made threec times in the garden of ^aGethse-^{a Mat.26.d.} mani. Beholde here the anguishe and ^{Mar.14.d.} anxietie that holie soule of his felt: ^{Iuc.22.d.} which he him self said ^bwas sorrowful ^{b Mat.26.d.} and heauie to death: that is to say, that

D 2

the sorrow he felt was enough to procure his death. And note the remedie we must flee vnto, when we hap to be thus afflicted and made heauy: which is, a zeale and perseveraunce in praier: as he him self vsed thre times, praying so much the longer, as his affliction increased and grew more greuous through the most vehement apprehension he had of his future and imminent tormentes which made him to sweate great drops of bloud. Take therfore this refuge of praier in al thy tribulations, as S. Iames^d doth also admonishe the: and seeke not after any other faithlesse and vaine remedies.

The second point for this daie is our Sauiuours imprisonment, wherunto he willingly offred him selfe to loose thereby the giues and fetteres of our folies. Here maiest thou weigh that insuperable patience wherwith he willingly ^a consented to be bound, iniured, and stroken: with diuers blowes & buffets, without any mone making or resistance: yea, he founde fault with Peter (who did what he could to defend him) saying: b The

*Luc. 22.d.**Jacob. 5.c.**a Iesu. 53.b.
1.Pet.2.**b Joh. 18.b.*

cupp

cupp that my father hath geuen vnto me, wylt thou not that I drinke it? the meaning of which wordes thou oughtest to marke wel, and to lay vp in the treasure of thy hart, therwith to releue and defende thy selfe in al thy grieves and persecutions: for whence ioever they come, whether of the world, or of the deuil, al is the cupp which thine eueralasting father geneth vnto thee for the welfare of thy soule.

Thou maiest also meditate the thirde point: how the faithfullest maister that euer was, being ^c abandoned and forsaken of al his disciples: and accompanied onely with those cruel officers: was led to the houses of those sacrilegious bishops *Anna* and *Caiphas*: where they begonne a fiel to renewe their villanous outrages: their spittings, their blowes their mocks and skernes, with other their greuous vexations, wherewith he passed ouer al that night, abiding euery thing with incōparabile patience: ^athat thou in like case shouldest ^{a 1 Pet.2.d.}endeuour to imitate him.

^cMat. 26.f.
^{Mar. 14.c.}
^{Luc. 22.f.}
^{Joh. 18.d.}

On wednesday meditate the ignominious progres, & wearisome iourney which our Sauiour made on the morowe, being conducted from one Judge to another: and pause a while in eche of their houses, to weigh the wordes he spake, and the iniuries that were done vnto him: but chieflye call to minde those wordes which he answered vnto Pilate, asking him if he were a kīg, which were these: *My kingdom is not of this world: which if thou weigh and ponder wel, wil make thee to knowe the blindnes of worldly men, who with so great carke and care desire to reigne: and to enjoye the prosperitie, pleasures and pompes of this world, wherof the true and only king confesseth in these wordes, that his kingdom consisteth not: that thou shouldest thereby frame thy selfe to contemne the world, which he so little regarded, & learne to liue like a p̄ligrime and straunger therein, making no accompt of the pompes, riches, and credite therof, which be so vaine and transitorie,*

^{b Job. 18.4.}^{a Heb. 11.1.}^{1.Pet. 2.2.}

Consider

Consider likewise the Icornes done vnto him in Herodes house, that vniust Judge: who to make him be mocked, caused him to put on that white fooles cote: and thus hauing skorned him, sent him then backe againe to Pilate: in the which voyage he suffered suche paines and spiteful reproches, as thou wel maiest imagine. Learne here to holde thy peace when thou art despised, mocked, or otherwise curioslye questioned: thou maiest see likewise what paines and trauaile thou must prepare thy selfe to take (when neede shal require) for his sake, and thy neighbours: seinge he hath thus both for thee, and al their sakes made so many wearisome journeys.

THURSDAY.

On thursday at thine accustomed time and place thou shalt meditate: First, the cruel scourging of the sonne of God in Pilates house (who weening thereby to appease the rage and furie of the Iewes) caused him to be a whipped and beaten most bitterlye. Beholde then howe they pul off

^{a Mat. 27.6}^{Mar. 15.19}^{c Job. 19.}

his clothes, & stripp him naked, who adorneth the fieldes with al their beautie: and howe they binde those handes to the piller, which created earst the heauens. And being thus naked and fast tied, howe the cruel executioners beginne then with might and maine to laye on that virginal flesh: fleing the tender skinne of the immaculate Lambe, and causing that moste sacred blood to issue and spin out of al the partes of his body in so great quātitie, as it wett and couered the ground he stooode vpon: yea, in suchefort was that most tender and beautiful fleshe fleane and wounded, as thereby was rightly fulfilled the prophecie of ^a Isay, saying: *VVe repurted him as a leper, and as one smitten of God and humbled.* In the middest of al these grieslye griefes, the moste innocent Lambe stood dombe and quiet: with ^b out mouing or making any resistāce at al: sith he was not so straitly fastned to the piller with hempen coardes, as with heauenlye charitie, and the feruent loue he bare vnto vs, which bound his diuine heart with

^aIsai. 53.b.

^b Isai. 53.b.
Mat. 26.f.
Act. 8.f.

muchē

more stronger bandes then were the other.

For the second point, meditate howe the tirannous officers being nowe tired with beating him, albeit he not so with suffieng for vs, they then vnloose him from the piller: and without geūig him any other succours or solace, let him seeke his garments throwne here and there about the pa'ace: which hauing at length with much adoe found out and put vpon him, they straithwaies stripp him a newe to put on that olde purple coate, wherewith they openly scorne and make him their laughing stocke! and anonc^a crowne him most cruelly ^aMat. 27. with a crowne of sharpe prickings ^c. thornes. If thou viewe and consider ^d Joh. 19.a. althis with devout attention, it can not be but it must prouoke thee to loue that Sauiour, who for thy welfare onely, vouchsafed to endure so cruel tormētes: and make thee also to feare for thy sinnes, and vtterly to abhorre thy lasciuiousnes, thy plesures, pompes, and superfluous pamperinges of thy fleshe, with the whiche

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thou haist so highly offended God,
& for the which he hath in this wise
^{a Ifai. 53. b} so painfully satisfied. For if a kinges
^{1. Pct. 2. d.} sonne be afraid, when he seeth but a
cōtemptible bondslauue beaten in his
presence, howe shal not the most ab-
hominable bondslauue feare & trem-
ble, seeing the sonne of God so cruel-
ly handled for his offences? If others
sinnes be thus derely paid for, what
paiment shal he haue that shalbe pu-
nished for his owne sinnes?

^{b Ioh. 19. a} Lastly, thou maiest meditate this
day, howe our Sauiour standing in
this wise crowned, wounded, and
mocked, Pilate commaunded him to
be brought ^a forth, for the whole as-
sembly of people to looke vpon him,
to trye, whether he might this waies
mollifie those obstinate and stonie
heartes, and therupon saide: *Ecce homo,*
bchould the man. Faile not thou
therefore with the eyes of thy soule
to take an aduised view of this most
trueful spe&tacle, beholding the hewe
and ouglie shape he caried, who is, the
brightnes of his eternal fathers glory,
and this to restore what thou hadst

lost

lost through thine offences. Beholde
howe he standeth in the middest of
suche an assēblie fraught ful of shame
and sorow, cladd in that fooles coate
so euill fauoured an attire, with a
crowne of thornes enuironing his sa-
cred head, ^a a reede in his tied handes
in lieu of a sceptre, that hard coard a-
bout his tender neck, his diuine visa-
ge al puft vp and swollen, with the
blowes he had receaued, and abhomi-
nably disfigured with bloud & filthic
spittle: yea, from toppe to toe no one
spot free from woundes, neither was
this inough to soften those flintie
heartes, albeit sufficient to appease
his eternal fathers wrath, accepting
the same for the satisfaction of our
most hainous crimes.

FRIDAY.



N friday meditate howe
our Sauiour accepting the
most wrongfull sentēce pro-
nounced against him, ^a caried the crosse
him selfe on his backe, wheron he
was presently after to be crucified.

E 2

for so had those his cruel enemies appointed, that thereby his torments & reprochful ignominies might ever waies grow greter. Now for as much as our Lord and Sauiour bereth thus vpon his shoulders al thine iniquities, enforce thy selfe to yeeld him thanks for this so singuler a benefite: and to
a Mat. 27.d.
Mar. 15.b.
Luc 23.d. helpe him (like another *Cyreneus*) to carry his crosse, imitating his example: and see thou kepe thos deuout wemen company that folowed him, to whom he said that they ought rather to weepe vpon the selues & vpō their
b Luc 23.c. childe: *b for if they doe these things i the greene wood, what shalbe done i the dry?* Which words thou oughtest to apply to thy selfe in being careful not to be like a peece of doted wood, barren & fruitlesse in thy life, but to force thy selfe every day to bring forth fruit of good works, although it be with labour & paine: for if thou bear him company in this life i his griefs, thou shalt (according as S. e Paul promiseth) be a companiō with him in th' other life, in his ioies & inspeakable consolations.

Meditate secondly how those vn-

merciful

merciful tormentors, so soone as they were now come to the mount *Calvary*, stript forthwith in cruel wise that louing Lambe, tearing his skinn, to his excessiue griefe, being through the greene woundes festred to his garmentes: and afterwardes stretchē him out vpon that harde bed of the croisse, which the world had prepared for him: and so with out stretched armes, of his abundant charitic he offered him selfe vp to his cuerlasting father in a true and liuely Sacrifice for the sinnes of the whole world. And thus his handes and most holy feete being with sharpe nailes fastned to the crosse, they reare him vp on high, hanging most pitifully thereon. Weigh here diligently, what wonderful grieves his most rucful virgin mother suffered, hearing the strokēs of the hammer, wherewithal they crucified him, and seing him afterwardes reared vp vpō that hard crosse with such opprobrious shame, and infinite paines and tormentes.

Now then behold awhile with the eyes of thy soule this thy Sauiour

thus hanging nailed vpon the crosse,
and gather vpon this wholesome tree
the fruite of life which it plentifully
affordeth thee: for here is alwaies
forth comming a supply for al thy nedes,
a salve for al thy sores, a satisfaction
for al thy sinnes, and herein maiest
thou, as in a glasse, plainly perceue
al thy wantes and imperfections, sith
this is a much more beautiful and
bright glasse then those were which
a Exo. 38. a God ^a commaunded to be set in the
temple for the priestes to looke the
in, at suche time as they were to offer
sacrifice: for that the godly soule
which shal attentiuely admire her self
in this mirrour, may soone espye, and
easily find out al her faults and folies
whatsouer. That his nakednes and
extreme pouertie which we see vpon
the roode, vtterly ouerthroweth al
our pompes & superfluous decking.
That crowne of thorns condemneth
our pride and ambition. The gaule
and vinager which was geuen him
to drinke cryeth out against our
gluttonye and disordinate drinking,
those weeping and withered

eyes.

eyes, accuse the losenes and lacke of
modestie in ours: those out stretched
armes readie to embrace both fren-
des and foes, find fault with our ran-
cour and reuenge: that most sacred
body wounded al ouer from topp to
toe, argueth, and that seuerelye, the
lasciuiousnes and sensual appetite of
ours.

Thus seest thou, how al the staines
and sinfull spots of thy whole life doe
manifestly appeare in this vnstained
mirrouer ful of al perfection.

Thirdly, if thou haue any spare
time left, thou maiest meditate the
other egregious and notable thinges
which happed about our Sauiours
death, but chiefly those seuen spee-
ches he vtred, being vpon the crosse.
For in the first (^a Father forgene them. ^a Luc 23.c.
for they knowe not what they doe)
is charitie towardes our foes highly
commended: In the second (^b Verily ^b Luc 23.f.
I say unto thee, this day thou shalt be
with me in Paradise) mercy towardes
sinners in soueraine wise set out. In
the third (^a Behold thy sonne, behold thy
mother) a pietie and zeale towardes

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b Job. 19.c. parentes. In the fourth (*b I thirst*) a fervent desire of our neighbours welfare. *c Mat. 27.d* fare. In the fiftieth (*c My God, my God, why hast thou forsaken me*) an humble praier in tribulation. In the sixt (*d It is con-*
e Lyc. 23.f. *summate*) a persevering in obedience til the end: In the seventh (*e Father, I commend my spirite into thy handes*) a perfect and entier resignation into the handes of God: which is the periode and somme of al our perfection.

SATVRDAY.

f Job. 19.f.  N saturday meditate the percing of our Sauiours side with that cruel speare, to the incóparable griefe and hart-breake of his most heauie mother. And pause here a while to beholde both this, and other his infinite and most pretious wounds: seing these are to be thy refuge, thy phisike, and chief consolation. In the olde lawe we reade, howe God commaunded certaine cities to be assignd in the lande of promise, wherunto such as

had

Had committed any offence might securely make their refuge: but nowe *Deut. 19.4.* in the lawe of grace there is none so secure a refuge as is the harboring in those most sweet woundes, where to sinners may flee a great deale more securely, to eschewe the perils and persecutions of this world, then they could doe in olde time to their assignd cities. And herein shal that wounde in our Sauiours side chieflye helpe thee, figured by the windowe whiche God commaunded Noë to make in the side of the Aike, by the which al the beastes that shoule escape the floud were to enter in: even so now al such as finde them selues indaungered in the terrible sourges of this tempestuous world, if they couet to escape drowning, let them haue recours to those moste sacred sores and wide woundes: let them enter in at this open windowe: and therein shal they be most secure, & finde them selues in true peace and trāquilitie.

Meditate afterwardes, with how great devotion the Redeemer of the

^{a Mat. 27. d} world was ^a taken downe from the
^{Mar. 19. d} roode, and laide in his sorrowful mo-
^{Luc. 23. g.} thers lap, who with a most ruful co-
^{Job. 19. f.} tenance fastned her eyes vpon him.
 Thinke here, what streames of teares
 his beloued disciple S.Iohn, the bles-
 sed Magdalene, with the other godly
 women plentifully powred out vpon
 him. Beholde and ponder wel, with
 what zeale and feruencie both they
 and the two worthy men Ioseph and
 Nicodemus annoynited & wrapt him
 in his winding sheet, and afterwards
 bore and laid him in the sepulchre
 which was in the garden: and ende-
 uour thou to clese thy hart through-
 lye from al corruption of sinne, from
 al filthe offond desires and thoughts.
 that so thou maiest as in a new sepul-
 chre lay vp this most pretious trea-
 sure. And see thou faile not on this
 day to beare the sorrowfull mother
 companie in her lonlines and lamenta-
 tion, wailing with her, and taking
 compassion of her griefes, that thou
 maiest afterwardes deserue to parti-
 cipate of the ioyes of the resurrec-
 tion.

SUNDAY:

On Sunday meditate the ioyes
 of our Saviouris ioyful resur-
 rection, wherin consider these
 three pointes. First, how our Redee-
 mer hauing now perfected the worke
 of our redemption, and ouercome
 our sinful death with his most sacred
^{a Rom. 5. a} death, his blessed soul descended
^{Heb. 9. d.} into ^b Limbo to visite and enfran-
^{i. Pet. 3. d.} chise those holy fathers, who so many
^{b Psal. 15. b} yeares had with longing desire loo-
^{Zach. 9. c} ked for him, with whom he staid (to
 their inestimable comfort) til the
 houre of his resurrection, which was
 on Sunday morning, at what time
 his most happie soule recentring and
 reuniting it self to his blessed bo-
 die, it became most beautiful, bright,
 glistering, impassible, and immortal,
 albeit before it were disfigured with
 the blowes, woundes, and tormentes
 of his passion: and being thus risen
 vp, and by his own power issued out
 of his closed sepulchre, the first thing
 which he did afterwardes (as we may
 with godlye zeale beleue) was

^a Heb. 9. d.
^b Psal. 15. b.
^{i. Pet. 3. d.}
^{Zach. 9. c}
^{Col. 2. c.}

Nicceph.
Cap. 32.
li. I. hist.
Eccles.

that he visited his most blessed mother. Thinke the now what that blessed virgin felt, seeing her entierly beloued sonne stand before her aliue, sounde, and whole, so glorious and triumphant as he then was, whose death had so lately perced thorough her soul with most vchemēt sorowes. What inestimable ioye felt she in beholding his swete and amiable countenaunce, the beautiful brightnes of the wounds which he had before receaued, those gratioues & louely eyes wherwith he looked vpon her, and in hearīg those sugred & sweet wordes, wherewith he saluted her: How great was the ioye and comfort of her soule, when she considered, the exceeding glorie wherunto his former iniuries and infamies were now turned: the surpassing beautie into which the deformitie of his woundes was chāged: & finally, the great calme and happie quietnes wherunto al the former stormie tempestes were now couerted. Learne thou hereby not to faint, or to be discouraged when thou art persecuted, tempted, and afflicted:

but

but with faith to expe&t our good Lord his houre, who after a storme sendeth faire wheter, after troubles quietnes: and vseth according to the proportion^a of tribulations, to visite afterwards with ioy & consolations. ^{Ap̄sal. 93. d.}

The second point which thou shal meditate vpon this day, is, the singuler comfort which those devout Maries receaued, when they sawe their beloued master (whom so lately they sought to annoint as dead) thus glorious and reuived. And consider especiallye the tender heart of that most vertuous gentlewoman Mary Magdalene, being wholly dissoluued into teares through the zealous loue she bare vnto our Saviour: and thereby would not depart, but remained at the sepulchre, til suche time as she merited to see and finde her Lord, & to receue cōfort of him, for whom she so gretly longed. Wherin thou must note and marke wel how (next to his holy mother) our Lord appered^a first to her that loued him most, that persevered most, and that sought him most, to thend thou know & learne

Mar. 16. A.
Ioh. 20. d.

therby, that then the same Lorde wil
appeare and comfort the, when with
the like teares, loue, and diligēce, that
he did, thou shalt inquire, seeke, and
sorrow after him.

Thou maiest in like maner meditate
the thirde point (hauing spare
time) how this most desired master
appered to his disciples, whom after
his resurrection he sondrie times visi-
ted, comforted & confirmed in their
faith , but chiefly ponder the sweete
speeches he vſed to thoſe with whom
a Mar. 16.c he went in company to Emaus who
Luc. 24.b. with great grieſe talking of his paſſion,
were afterwardes by him exceedingly
comforted and inflamed, he vouch-
ſafing also to diſcouer himself vnto
them in breking of the bread. Wher-
by thou maiest gather, that if thy
conuersation and talke be ſuch as
theirs was (to wit of Christes paſſion)
thou ſhalt not lacke his presence
and compagnie , and ſhalt be illu-
minated therby to know and loue
him the better, & this chiefly in bre-
aking of the bread, that is, i the blessed
Sacrament of the aultar.

Thou

Thou maieſt likewile at ſome
other time meditate on this day his
holy and miraculous aſcenſion, howe
fortie daies after his reſurrecſtion (du-
ring which time he appered many
times to his diſcipliſes, reioycing, com-
forting and teaching the what they
ought to do: the fortie day he laſtly aa Mar. 10.c
appered to them being at table , and Luc. 24.e.
found fault with their incredulitie,
and afterwards hauing ſufficiently
informed them how they ought to
preache, he and they with his mother
went all together to mount Oli-
uet , whence that moſt worthy and
gloriouſ triuſphere hauing now bb Joh. 15.d
blessed & bid them al farewel, moun- Mar. 16.d.
ted vp in al their ſightes to heauen,
caryng with him the riche ſpoiles
of holy Saintes, who with the troupeſ
of Angels gaue laudes and praifes to
him, ſinging with inspeakeable ioye
and exultation , and thus was he in
this ſo ſolemne a triuſphe and re-
ioycing receaued into heauen, where
he ſitteth on the right hand of his
almightie father.

Consider here, howe it pleased our

(weete Lorde to atcende into heauen
in the presence of those that truelye
loued him , to the end they shold,
both with their eyes & spirite folowe
him: knowing right wel in what a so-
litaines they were afterwards to re-
maine for lacke of his presence: which
folowing and longing after him,
auaileth much for the obtaining of
his diuine grace. *a* Heliseus desired his
master Helias (as holy Scripture tel-
leth) to geue him his spirite, after he
were departed from him : to whom
Helias made this aunswere, if thou see-
me when I shalbe taken away from
thee, it shalbe done that thou requi-
est of me , otherwise not : euen so
shewe, they shal haue Christes spirite
with them, that shal see and associate
him with their spirite, & such whom
the loue which they beare to Christ
shal make to feel his absence: & con-
tinually to desire and sighe in heart
for his diuine presence.

b Luke.24.8. Meditate also the great ioye whe-
rewith (as S. *b* Luke the uangelist tel-
leth) they returned backe againe to
Ierusalem: receauing greater conten-

tation

14. Reg. 1. b

tation through the ioye which he
was gone vnto, whom they so derely
loued, then sorowe through the solici-
tarines wherewith they founde them
selues inuironed. For such is the na-
ture of true loue , as it contenteth it
selfe muche better with the weldoing
of them she loueth , then with her
owne priuate & peculier profite. And
thus oughtest thou to procure what
toucheth the honour and seruice of
Christ, before thine owne particular
commoditie.

These be the meditations which
thou maiest make on mornings euery
day in the weeke. For the better per-
fouming wherof, & procuring more
deuotion, it were good that thou per-
fectly knewe the historie , or read it
in the last Chapters of the Euange-
lists. It shal also behoue thee to put
in vre the precepts that folow in the
next chapter : and when thou hast
thus exercised thy self in these medi-
tations one houre or a halfe, little mo-
re or lesse according as thy leasure
shal permit the, thou shalt then geue
God halfe thankes for what souuer

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it hath pleased him to doe or suffer by
the during this tyme, & craue withal,
that he wil vouchsafe to make thee
partaker of the frutes of his passion
and redemptiō, as also to impart vnto
the such graces and benefites, wherof
thou thinkest thy selfe to stand most
neede : praye likewise for his holye
Church , and for suchie as thou art
bound to remember, or that haue co-
mended them selues to thy deuotiōs:
for the souls also that are in purgatory ,
and for al such other necessities as
may occurre. And thus maiest thou
herewith finish this thine exercise.

Certaine particular aduertisementes touching the meditations conteined in the former Chapter.

C A P. 7.

TO the end thou maiest with
more fruit and spiritual ad-
uancemēt make the medita-
tions mentioned in the former
Chapter, it behoueth thee to obserue
therin these few aduises folowing.

First, concerning those points of

the

the passion, wheron thou art to medite, thou must vnderstand, that they are in suche wise to be meditated , as though they happed euē in that instant before thine eyes , in the selfe same place where thou art, or within thy soule : or otherwise imagining thou wert in the very places where suche thinges happed , if haply this waies thou shalt feele better deuotiō.

Secondly, thou must force thy selfe to drawe some doctrine and spiritual fruit out of the thinges wheron thou meditatest, as for example, to note in euery passage ouer and aboue that is already sayd, thes four points, what he Fourne no- suffered: what thing he suffered table point- in what maner: & for who he suffered. tes to be considered.

Out of the first thou maiest gather VVho it what immeasurable loue thou ought- is that suf- test to heare to so louing a Lorde, who ferred.
being God almighty , and of infinite
Maestie, hath vouchsafed to suffer so
great tormentes and iniuries for thee
so vile and abominable a bōdslaue,
in that if an other man, were he never
so aviect , had suffered the like or
much lesse for thee , thou wouldest

loue hym with al thy heart: and paine thy selfe to be grateful towards him.

² VVhat thing he suffered. Out of the secōd point thou maiest picke forth matter of great compassion: considering thy Sauiour to be thus fraught with excessive grieves: abandoned, persecuted, blasphemed on every side, and from toppe to toe al wholly wounded: that but if thou sawe a brute beast suffer the like, thy heart wold melt in sunder with pitie and compassion.

³ In vvhāt manner he suffered. Out of the third point thou maiest gather meruailous examples wherin to imitate him. Learne first to be humble and lowly, pondering that bottomlesse humilitie wherewith he humbled him self, euen vnto death. Learne to be patient, considering that invincible patience wherewith he endured such tormentes and villanous outrages, without making any resistance or lamentation. Learne to loue pouertie: seeing him so extreme poore, hanging naked vpon the Crosse, and buried afterwardes in another mans sepulchre, as also during al his life, hauing nothing of his owne, nor where

to

to rest his ⁴ head. Learne to loue thine enemies: seeing with howe great charitie he praied for those that crucified him. Learne to be constant and perseverant in suche good workes as thou takest in hand, and not to gene them ouer for any toiles or crosse encounters: considering the firme constancie of Christ, wherwith amongst so many toiles, contradictions, and tormentes, he persevered vntil death, and therwith finished the worke of our redemption. Finally, out of this point, if thou canst consider it at leisure, thou maiest learne innumerable vertues, and most worthy examples, which shine forth in euery passage of his passion.

Out of the fourth thou maiest obserue a great and general charitie towards al men, and to despise none, seeme he never so vile and contempnable, considering that our Lord hath shed his most pretious bloud for him, and for al men in the world: neither is there any so wicked and lewd a wretch, for whom alone (if neede had bene) he would not haue suffered.

al the tormentes he abidd. Learne thou therefore, seing this his infinite charitie towardes al men , to loue al men, and to make accompt of al men. Learne besides to detest sinne aboue al things , remembring howe that was the onely occasion of our Lordes most cruel death and passion.

Thirdly thou must vnderstand, concerning the foresaid meditations, that if at any time it so happed , that in siche pointes as be set downe to meditate vpō thou shouldest perhaps find deuotion in the first or second therof, that thou maiest pause therin so long as thy deuotion shal cōtinue, not coueting to passe ouer to the other pointes remaining behind. in that meditatiō, for if thou chaunceto leue some vntouched for that time, thou maiest another day suppleye this want . The like also doe I aduise the if thorough any vrgent affaers thou shouldest sometime omit thine exercise or appointed houre, that the thou force thy selfe to suppleye that want with a newe houre, and if not on the same, yet on some other day.

Fourthly

Fourthly thou must procure by al meanes possible to cherishe and interteine thy deuotion and godlye purposes with other good giftees what soever thou mightest haply receaue in the time of praier. And this shalt thou doe by indeuouring to go as collected & gathered in the day time as thou maiest , calling many times to mind what thou didst lately meditate and receaue, especially whē thou hearest the clock to strike : or other wise as thou canſt.

Now if on the other side it should fal out, that thou shouldest be disquieted with diuers forraine thoughtes (as it often happeneth) and thereby shouldest remaine without any deuotion or taste in thy praier, yet oughtest thou not for al this to geue ouer thine exercise, vntil thy time be fully finished with many times, yea most common y it falleth so out , that a man findeth him self colde , and without taste in the beginning, and afterwardes thorough perseveriance in his praier getteth heate and findeth good deuotion.

A document vvor
the great
observatio

uotion. Yea, when it might so chaunce, as thou shouldest not finde any taste or saavour at al during the whole time of thy praier, neither yet ought this to dismaie the: but rather thou shouldest beleue assuredly e, that such is our Lorde his good pleasure at that time: thereby to trye and exercise thy patience, thy loialtie, and perseveriance: like as he dealt with the ^{a Mat. 15. a} woman of Cananea, whom albeit he seemed at the first to make none accompt of, yet did he afterwardes moste abundantly comfort her, honour her, and graunt her her desire. Wel therefore maiest thou assure thy self, that looke how much more patiently thou bearest this drouth and barennes of thy soule: so muche more fruities shal thy soule haue accumulated and heaped vp. Thinke moreover that albeit thou hast not found that deuotion and attention wihch thou wishedst for, yet hath our Lorde shewed him self fauourable vnto the in suffring thee to remaine so longe time in his presence, and so no doubt but the time spent in this maner is

muche

muche more fruitfully employed, the in such other works as might seeme farre more meritorious vnto thee: & if thou finde no deuotion at oncetime, wel maiest thou hope in Gods mercy that another time it shal please him to comfort thee so plentifully, that thy former wantes shal thereby be more then sufficiencely rewarded. And beleue this vndoubtedly, that how much the more thou shalt perseuer in this exercise: so much the more profite and pleasure shalt thou finde therby, besides other maruelous gifts which are not knownen nor perceaued at the first.

Neuerthelesse, for that by reason of this desire (being common and natural to euery one to couet a tast and deuotion in their praiers) diuels are wont in seeking to wrest it out by violence, to doe therin greatlye amisse, as by that meanes both oppressing their vnderstanding, and dulling their affeit and wil.

Fiftly, it is meete to aduertise thee herein, that in the passages of the passion, or any other holy misteries

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Violence
in meditation
greatly hurtful.

which thou shalt meditate vpō, thou content thy selfe with a simple & quiet speculation of such points as thou thinkest of, and with that affection and taste that God shal vouchsafe to bestowe vpon thee: without forcing thine vnderstanding or imagination to speculate and apprehend thinges more plainly, nor thy wil to feele and taste the same, by wringing out affections and teares with violence: for these immoderate excesses both of the one & the other side, are wont rather to hinder then helpe deuotiō, hurting the braine with that inordinate intention: and when this violence of the part affectiue is once past, the wil remaineth then more colde and more deuoid of tast. Thou oughtest therfor to make thy meditation with quietnes and repose, wai-
ting with patient silence what our Lord shal worke in thee, and holding thy selfe contented therwith, as is aforesaid.

And, (to aduertise thee in euerye thing) thou must vnderstand that if thou find paine and disquietnes in
kneeling

kneeling (for so oughtest thou to dispose thy selfe in the beginning) thou maiest rise vp, and stande, sit, or walke, as thou shalt thinke it most meet for obteining that quietnes and serenity of mynd, which is needful in this exercise.

*Meditations to be made on eueninges,
or on a nevv vveeke.*

C A P. 9.

IO the ende that such as be better instructed, and haue more opportunitie and leisure to geue them selues to praier, may haue more large scope and ample matter to exercise them selues in, I haue thought good to annexe here other meditations which may be vsed on eueninges, supposing thou meanest to refresh thy soule euery day morning and euening, like as thy bodye euery day doth not want those two refec-
tions. As for others which are busied, and can not intende to take this

refection and exercise euery daye so oft, these may on one weeke vse one part of these meditations, and on another weeke the other. Neuerthelesse, such as I now purpose to itreate of, be most fitt for nouices and yonge beginners, wherein they ought certaine weekes to exercise them selues before they proceede on further to the meditations of the passion of our Lord and Sauiour: for that true contrition of our sinnes, knowledge of our selues, and the feare and reuerence of God (which are learned out of these meditations) help greatly for proceeding afterwardes with more profite to the meditations of the pas-

Hauing therfore certaine houres allotted to these present meditations, whether it be in the morning or at euening, and obseruing the foresaid aduertisementes, such as shal serue most fitly for this purpose, the maiest thou meditate according to the methode folowing.

M V N D A Y.

MVNDAY. 2.



N munday let thy medita-
tiō be of al the sinnes which

The sinnes
of our for-
mer life.
thou hast committed during thy whole life, and this shalt thou doe in maner folowing. Standing in the place of meditation with great low-lines and shame, fixing thine eies vpō the ground and bowing dounie thy head, like a thiefe that should stand before a Judge which had taken him with the maner: thus shalt thou beginne to weigh with bitternes of thy soule, al thy yeres and time mispent, wherein thou hast committed so many and monstorous crimes, which thou maiest reduce to memorie, by running ouer the ten commaundementes, the deadlye sinnes, the senses, powers, and al the partes of thy body, by euery one wherof thou maiest finde thy self giltye of innumerable offences cōmitted against that God, whom thou so greatlye oughtest to haue dread and reuerenced for his maiestie and infinite power, and so singulerly loued for the great and cō-

G 3

tinual benefites which he hath bestowed vpon thee.

Secondly, thinke howe greatly this Lorde thy God detesteth sinne, seeing he hath so rigorously punished it from the beginning of the worlde, ^{a Gen. 7.b.} with the ^a waters of that vniuersall flood, ^{b Gen. 19.c.} with ^b fire from heauen, where-with he punished that horrible vice of those tue Cities, besides other his dreadful scourges wherewith he hath many times chastised the worlde for the sinne of man, and lastlye for our sinnes he vouchsafed him self to dye, that by this means they might be punished sufficiently.

Thirdly consider, howe with euery mortal sinne, thou hast done as much as in thee lay to ^a crucifye him againe. Out of these considerations thou maiest easily learne the enormitie of thine offences, how intollerable thy ingratitude hath bene, and howe great tormentes thou hast deserued, and yet deseruest to suffer. Our first father ^b Adam did eate but of one onely tree contrary to Gods commaundement, and full wel doe

we

^{c Rom. 5.c.} we knowe howe seuerely his sinne hath bene punished both in him ^c and vs, what punishment then deserueth he that hath transgressed so many commandements, and that so manye times?

Hereby maiest thou vnderstand the infinite clemencie of God towarde thee, seeing he might so many times, and so iustly haue ^d throwen thee downe headlong into hel, as he hath done others, and yet hath not done so to thee, but forborne thee, and preserved thee from sundry & manifold dangers, especially from the deuils: (whose wil thou fulfilledst in sinning) and both woulde and couldc haue haled thee doun to hel, had not his mighty hand defended the. Finally he hath geuen thee many good inspirations, and invited thee to penance, besides many mo great benefites bestowed on thee, whiche no father would haue bestowed vpon his tenderly beloued sonne.

Being then stirred vp with suche like considerations, and moued with compunction, reputing thy self a

most abominable caytiff, prostrate thy selfe (filled with shaine and confusion) at our Sauours feete, as did

^a *Luc 7.5.* that publike sinner the blessed ^a Magdalene, and with great sorowe and humilitie pray him to pardon thee those infinite sinnes and abominationes which thou hast committed, purposing fully for the time past to doe penance, and to lead a new life in time to come.

And here note, that when thou call to mind thy former sinnes, it shal not be needful nor conuenient to stand vpon such particularities as might procure alteratio in thy fleshe, (which often happeneth in carnall mens) but generally to consider, howe oft thou hast committed these carnalities and beastlines through thy whole life, being sorrowful for them in general, without staying to discourse any particular maner or circumstance in such crimes, for therby do commonly ensue very dangerous alterations.

T V E S D A Y.

T V E S D A Y. 2.

 N tuesday meditate thy present faultes, and such wicked inclinatiōs as thou

nowe findeſt in thee, which daily caute thee to commit diuers disorders: and weigh withal the manifold miseries wherunto this present life is subiect, that thus, what by the former meditation, knowing thy life past to be ful of sinne, and ſeing the ſundry defectes wherwith thou art presently defiled, thou maieſt humble thy ſelf, and endeouour to amend ſuch faults as thou findeſt in thee, and withal beginne to hate this life ſo ful of calamities and dangers: wherin for the better and more orderly proceeding, consider these three pointes following.

Examine first the ſundry imperfections which thou preſently findeſt in thee: howe first, thou lackeſt puritie of intention in moſt of thine actions, doing them for the world, or for ſome worldly interest, where in

Our daylie imperfections.

deede thou oughtest of dutye to doe them purely for God. Thou maiest also find thine inclinatiōs to be disordred, being wholly addicted to the vaine and transitorie thinges of this world. The like disorder shalt thou understand to be in al thy senses, thoughtes, wordes, and workes, seing there is no true vertue to be found in thee, which by the examination thereof thou shalt wel perceauē: as for example, if thou consider the vertue of charety, thou shalt easely see thou lackest it, in lyke maner the vertues of humility, patiēce, chastety, temperāce, and the rest: about the which thou maiest discusse particularly, how oft thou vlest to offend in euery one, falling into such vices as be contrarie to the said vertues.

Secondly, consider howe smallye thou hast profited since it pleased God to helpe thee with his grace, and to geue thee these good desires, and purposes to amend thy life, and how many times thou hast left such worke vndone, as thou purposedst to doe, and howe often thou hast fallen

in

in relapse of thy former folies, which thou determinedst never to haue done. Thinke withal how muche better others haue gouerned them selues in this time, and profited more in vertues then thou haste done, and here oughtest thou to purpose firmly to imitate them, and to seeke newe remedies and meanes of amendment, humbly crauing grace of God to execute the same.

Thirdly, consider what smal affe-
ctiō thou oughtest to beare towards this wicked world, and present life, fraught ful of suche paines and miseries, and wherin no true satietie or contention is to be found: yea (that which is worst of al)wherin are so infinite occasions to offend in that soueraine Lorde, who so woorthely deserueth to be honoured, loued, and serued.

 W E D N E S D A Y .

N wednesday thy meditatiō shalbe of death, this being a very profitable thing to ef-

chewcunne. And this must thou meditate euē as though that houre were nowe arrived. Imagining therefore it is so, and howe thou art nowe come to that latter time of so great feare & griefe, discourse vpon these articles folowing.

First, howe in that houre ther is a separation to be made betwixt the soule and body, by meanes wherof, the soule shal not onely be seperated from the body, but also from al other thinges which it loued in this life, and howe thou must needes leauue here behinde thee, wife, riches, kinffolkes, and al thy other deere frendes, ^awith every other thing be it never so wel beloued, neither shalt thou carye any thing away with thee, but onely the good & euil workes which thou hast done in this world.

Consider secondly what we suffer in this seperation of our soules and bodies, the agonies, temptations, and fightes, the vision of deuils, which in hideous shew appere vnto vs, the perils that compasse the soul on euer side, the anxietie she receaueth,

ima-

^a Job 1.12.
1. Tim. 6.1
Ecclesi. 5.1

imaginig what shal become both of it selfe, and of the body.

Thirdly thinke, how thy soule thus parting from the body with ineffable griefe, the body shal then be buried, and yeelde foode to wormes, neither shal any one iote of al the riches rest with it, but only that poore peece of clothe wherin it shalbe wrapped, and that smal circuit of earth wherin it is interred. Nowe the soule, it shalbe presented before Christ the dreadful Iudge, to whom it shal yeeld a most strict accompt of al her life, and shal receue according to her deserthes an euerlasting doome. Weigh wel here what the soule shal feele whiles it waiteth for this doome, not wotting on which side she shalbe sent.

Out of these considerations maye these right profitable lessons be picked, to wit, how smal trust and confidence we ought to haue in this life, wherein death may euery daye and hour assaile vs: as also to riches, kinffolkes, and frendes, who can not anye waies helpe vs at that time, yea, al abandone & forsake vs: & on the other

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side, what contention we should then receave by hauing liued wel, and gained certaine faithful frendes, who might in that houre helpe vs. See therefore thou indeuour thy selfe nowe to doe that which thou wouldest in that houre haue done, and seeke to please those true frends in deede, which are Iesus Christ, his holy virgin mother, the Saintes and blessed Angels, that they may succoure thee in that houre of so great peril.

THURSDAY.

Doomsday



N thursday thy medita-
tion shal be of the last day
of iudgement, which accor-
ding to our beleefe we cer-
tainly expect, & shal come
without faile, yea, perhaps i thy daies:
concerning the which thou shalt me-
ditate these three poyntes.

First, how terrible and dreadful a day that shal be, aswel by reason of the signes that shal go before it in the Sunne, the Sea, and other creatures, together with the ouer-
throwe

throwe of the whole world: as also through that most dreadful sound of the trumpet, whereby al shal in one moment be^a raised vp to life.

^a Mat. 13.5
^b Sap. 3.2
^c Dan. 12.2

Secondly, consider the beautie wherin the elect shal rise, and the vgglynes^b of the reprobate: againe,^b the most strait accompt, which they shal yee'd to Christ of al the wordes, workes, and thoughts of their whole life, and what vtter shame and confusion the wicked shal suffer before al the angels and men.

^b 2. Cor. 5.1
^c 10.14.6

Thirdly, thinke howe highlye the good shal be fauored and honored, before all that vniuersall assemblie: and what the reprobate shal feele, seeing Christ in suche power and maiestie: who with an ireful countenance shal looke vpon them, & with that final doome, throwe them downe into euerlasting tormentes.

^d Mat. 24.6

Out of thes points debated at ^e documents. leisure, and in more particularitie, thou maiest gather this profitable lesson that (to auoide the shame & confusion of that day, when euery one

their saines shalbe discouered) there is no better remedie, then to vnfold them nowe to thy ghostly father by confession, and to doe penance for the same. Weigh withal, that if men doe here trauaile so much to obtaine temporal promotion and wealth, and so greatly force them selues to flye the daungers and disgraces of this life: what oughtest thou to do to be made partaker of that souerain dignitie and inspeakable riches, which the elect shal enjoy eternally? and what paines oughtest thou to refuse for the auoyding of that supreme contempt & incomparable tormentes wherein the damned shal sorowe euerlastingly?

F R I D A Y. 2.

The paines
of hel.

 N friday let thy meditation be of the paines of hel, that by this, as wel as by the former meditations, both the feare of God, and detestation of sinne may increase in thy soule. For the meditating wherof it shalbe convenient that thou frame in thine im-

gination

ginatio some horrible place, as might be an infernal pitt or dōgeon without any bottome, darke and ful of fire, whereinto the damned soules shal be throwen hedlong downe. And that thou maiest meditate this the better, consider these pointes folowing.

First, the terrible tormentes ^{a Apoc.16} which the wicked shal suffer in that place of horrour amongst al the devils, which surpassee al other paines and tormentes that in this world may be possibly imagined: and after the resurrection, they shal both in bodye and soule, in al their powers, partes & senses, suffer more excessive paines then the tongue of man maye anye waies expresse. For like as the wicked haue offended God with al their partes, powers, & selfes, & haue emploied them al as instruments to comit sinne euē so shal Gods diuine iustice ordene, that in al the selfe same partes, powers, and senses they suffer sorowe and torment, that therby may that which is written be fulfilled. How ^{a Apoc.18b} muche he glorified him selfe, and uvas in delicacies, so much geue him tormentes and

Secondly, thinke howe besides these sensible tormentes, which they are to suffer, that which shal most of al afflict them, and cause an excessiue sorow, is, the dispaire they shal haue being assured that in al eternitie they shal neuer see God, and this is called *the paine of damage*, that is, *of the losse of the sight of God*. And as they shal alwaies cal to mind the infinite good which they lost through their frātike folyc, and knowe there is no remedie now to recouer it, this shal plunge them into a pit of inspeakable tormentes, making them to rauē & rage against God, them selues, and euerye other creature euerlastingly.

Thirdly, consider the eternitie of these paines.. which if a man could profoundly ponder, there is no one thing that frighteth more : sith the wicked shal continue in those tormentes more yeres then there be droppes of water in the Sea, or seede of sande on earth, or anye other number that may be possiblye imagined:yea, whē they haue suffered al the millions of

yeres

yeres that may be added therunto, then shal they begin a newe to suffer, as though nothing had been past, and finally these their tormentes shal neuer, neuer, haue any one minute of relaxation. Hence maiest thou ga rememb-
ther this fruitful note , that if so be
thou wert now in these tormentes,
which often tymes through thy sinnes thou hast deserued, what wouldest thou do to come out of thē? Thinke, howe any other paine whatsoeuer, would seeme pleasant vnto thee, and what penance soeuer were inioyned thee , thou wouldest right willingly performe it. Do therfore somewhat nowe, of that thou wouldest the doe to escape these so great tormentes and calamities.

SATVRDAY.

N saturday thy meditation shal be of the happiness of the elect enjoye in celestial glory , wher vpon consider these iij. pointes.

First the greatnes , beautie , and

H 2

The ioyes
of heauen.

tches of that renowned regio, wher God doth shew him self in glorious maiestie to his angels, and holy Sain-tes : to the pleasantnes and beautie wherof, not al the beautiful and pleas-ant thinges that we either see or can here imagine, be in anye wise to be compared.

Secondly, ponder what a comfort and sweete delight it shal be, to be in that blessed societie of so many An-gels, Saintes, Apostles, Martyrs, Con-fessors, Virgins, al of them being so bright and beautiful? what shal it be to see the sacred humanitie of Christ, and of his blessed mother? howe shal a man be rauished with the hear-ing of the sweet harmonie and me-lodious musicke that shal be there, & to enioye so sweete a conuersation everlastingly.

Thirdly consider howe yet besides these, ther shal be another glorye muche more excellent, and surpas-singe all humane capacicie : which shal be, to see God face to face, wherin consisteth our essential beatitude. For that al other thinges, what soeuer

Glory es-
sential and
accidental.

may

may be imagined, be but accidental glorie : which being so exceeding great and incomparable, what shal the essential be? Finally, thinke how ther shalbe the ful accomplishment and heape of al goodnes, without intermedling of anye cuil, like as in hcl shal al cuil be without mixture of anye goodnes. The prophet ^a Ieremy ^{Jer. 24. a.} saith, howe on a time he sawe at the temple gates two paniers of figges, the one of good figges, and singuler good, the other so noughtie, that they could not be eatē, they were so noughe tie. These two paniers doe prefig-ure the oddes of thes two rewardes so farre different which God shal geue to the chosen and to the reprobate. The rewarde that is prepared for the elect shal be so great, that (as the Apostle sayeth) neither eye hath seene, ^{a 1. Cor. 2. a.} nor eare hath heard, ^{I. Iii. 6. a.} nor mans hart and understanding can imagine it : and the punishment of the reprobate shal be so excessiue, that no tongue can possibly expresse it.

Thinke nowe (good brother) howe that one of these two lottes must

A serious
advertis-
ement.

needes light vpon thee. For eyther
halt thou possesse that euerlasting
felicitie, which doth embrace & con-
teine in it al good thinges, al riches,
al satietie, and more then may be ey-
ther imagined or desired: or els shal
thou become thral to that bottom-
lesse pitt of al miseries, grieses, and in-
speakable tormentes, and both the one
and the other shal endure euerlastinge-
lye. Consider therefore what thou
oughtest to doe and suffer to gaine so
incomparable a blisse, and to eschew
so extreme a miserie, if men vse here
to toile so greatly for the getting of
some temporal pleasure or promotiō
or for the auoyding of some smal
sorrow and shame, yea be it for neuer
so small a time.

SUNDAY. 2.


N sunday thy meditation
shal be of the benefits tha
God hath moste bounti-
fully bestowed vppō thee,
to the end the knowledge thereof
may gene thee occasion to yelde him
thankes, and to be more grateful to
wardes

The bene-
fits of God.

A CHRISTIAN LIFE. 67
wardes him. For the better doing
wherof, consider these three pointes
folowing.

First, the general benefits which thou hast receued, which are these: The benefite of creation, how God hath created thee of nothing, & geue thee the essence & being which thou hast, farre passing that of other creatures. Consider the dignitie of thy soule framed to his owne likenes & similitude, & the body which thou hast receaved, compact with such varietie and comlines of mebers, & senses, whereby is wel declared the greatnes, power and wisdome of the maker. And this benefite maiest thou wel understand how great it is, by that thou wouldest esteem thy self so much behoden to one that could but restore or heale one of thine eyes, or any other meber which thou lackedst. The benefite of preseruation: howe euery momēt he preserueth and keepeth thee, whiche if he did not, thou shouldest forthwith returne to that nothing wherof thou wert first made, and this is as muche as if he did create thee anew.

General
benefits.The benefit
of Creatiō.The benefit
of preser-
uation.

newe: besides, for thy preferuation he hath made al the other creatures that be in the vniuersal worlde. whereof some be to nourishe thee, some to clothe thee, others to yeeld honest delight and recreation to al thy senses, others to cure thy grieves and maladies, and finally al the creatures which thou seest vnder the cope of heauen, yea heauen it self also, shal thou finde, howe God hath created it for some vse & seruice of thine: weigh nowe wel, if thou wouldest thinke thy self so greatly bound to one that had bestowed some iewel or other gratiouse gift vpon thee, how much more art thou to repute thy self bound and indebted to him that hath heaped so many giftes together vpon thee, and that without any mite of thine owne merite. Thinke afterwardes of the benefite of redempcion, which conteineth in it al the things which thy sweete Sauiour did & suffered for paing of thy ransome. First, howe he descended from heauen to earth for thee, & being borne, was for thee laide in a manger: for

The bene-
fit of re-
demption.

thee the eight day after his birth he began, to shed his pretious blodd: for thee he did al his life time endure so innumerable annoiances, paines, and persecutions, in going, sweating, preching, fasting, watching, praying, and finally for thee he did suffer the most greeuous and bitter tormentes, anguishes, and ignominious reproches that may be possibly rehearsed, being obedient euuen vntil the death of the crosse. If thou ponder ^{a Phi. 2.4.} these thinges more particulerlye, they will yeeld matter ynough to inflame thy hart with zeal, be it neuer so frosen, and prouoke thee to loue him, who hath so deerly loued thee, and with so great a price redeemed thee.

Secondly, cal to mind the particular benefites which thou hast receaued, chieflye that of thy vocation: howe God through his great mercy hath called thee to his holy faith and baptisme, wherein he bestowed his graces and giftes vpon thee, whereof an infinite number of other nations never tasted. Thinke howe many times

Particular
benefites.

The bene-
fit of vo-
cation.

thou hast lost this grace through thy sins, and yet God hath forborne and staied for thy penance: yea, prouoked thee thereto by many good inspiratiōs, & after hath receued thee again, and forgiuen thee. Consider also the remedies which he hath left vnto thee to recouer, keepe, and increase this grace and spiritual life: which are, the holy Sacramentes, for the which he deserueth to be highly thanked, in that he hath vouchsafed to leue vs so great a treasure: but chiefly for that Sacrament of Sacramentes, wherein he him selfe is conteined, and when thou wilt, doeth impart him selfe vnto thee for thy foode and suste naunce, which is a benefite and grace incomparable.

The benefits of sacraments.
Thinke also, how many other par-
ticuler benefites he hath done, and
doth dayly bestowe vpon thee, ge-
uing thee more temporal riches, more
honour, more abilitie, more strengthe
more prosperitie, then to others: re-
curing thine infirmities, deliuering
thee from many perils, releueing thy
necessities, with other innumerable
and

and hidde benefites, wherof thou thy self art ignorant.

Thirdly consider, that if thou haddest receaued the foresaid benefites, or anye one of them of what man-
souer, how intierly thou wouldest haue loued and thanked him, and how thou wouldest willingly haue drudged to doe him any kinde of ser-
vice, and thought no pains great to haue shewed thy self grateful towards him: how much more reason is it then that thou shew thy selfe such towardes thy heauely Lord and God, to whom for his great goodnes thou art more deeply indebted, and he more worthy to be beloued and serued. Doe then that which ^a Dauid saith: *Let thy soule blesse our Lord, and neuer forget his so manifolde benefits.* For if he see thee to be thankeful, hauing his benefits alwayes in minde, and yeelding laude and praises to the geuer, thou shalt euery day merite to receave more relieve, and newe boun-
ties of his most bountiful hand.

^a Psa. 102.
These be the meditations which thou maiest make on euening, or on

an other wecke, obseruing alwaies
in the beginning and end of euery
one, what hath bene foretolde thee in
the former Chapter.

*Other meditatiōs, vvhереin such as are bet-
ter learned may at other times exercise
themselves: certaine also for the more
simple sort, vvhерin is treated of
the mysteries of the Rosarie.*

C A P. IO.

FOR so much as this exer-
cise of praier is of so great
profite, & that wherwith
the spiritual life is as it
were nourished and susteined! I haue
thought good thus amply to entreat
therof, and wil adde somewhat more
in this chapter to that whiche hath
bene said already, desiring to satisfie
both the learned and the ignorant,
that is to say, both those that be more
capable of this exercise, and such as
haue not so great capacitic, for the
first sort wherof, the former medita-
tions be most fit and fruitful. Neuer-
theles,

theles, to the ende they may haue
more ample matter to meditate vp-
pon, they may on some weeks inter-
medle the meditations of the life of Christ, which is deuided into three
partes.

The first, is of the incarnation of the sonne of God vntill his bap-
tisme: wherein are conteined, his in-
carnatiō, nativitie, circumcision, ado-
ration of the three wise men, presen-
tation in the temple, flight into E-
gypt, retourning to Nazareth, and
of the finding of our Sauiour amidst
the Doctors in the temple, when the
blessed virgin had lost him. Of al the
which misteries S. Luke and S. Ma-
thew write in the first Chapters of
their Gospels. A man maye medi-
tate likewise, what he did from
twelue yeeres vpwarde vntil his bap-
tisme, according to euerye one their
godlye deuotion, for that we finde
nothing written thereof in the holy
Gospel.

The second part of Christ his life
beginneth at his baptism, and conti-
nueth vntil his sacred Passiō, wherein

are comprehended his baptism, fasting, temptation in the wildernes, his preachings, and many miracles he wrought vntil his last supper, wherof the historie of euery one may be gathered out of the holye Gospels.

The third part comprehendeth his last supper, his passion, resurrection, and ascension, wheroft I haue alredy entreated in the seuenth chapter.

These meditations of the life and miracles of our Lord and Sauiour *Iesus Christ*, may bee fity distributed and meditated in one or two weekes, by suche as haue leisure and learning to gather the storye out of the holye Gospel, obseruing pardie in al their meditatiōs, the aduises & instructiōs abouesaid, especially, of gathering some fruitfull notes and doctirines for their souls, out of these holye misteries, and of gouerning them selues in the beginning and ende of euery one, as is aforesaid.

And for so much as the deuotion of the Rosarie is very laudable and grateful to our Lorde and Sauiour

Iesus

The deuotion of the
Rosarie a
very fruit-

Iesus Christ, and to the blessed virgin his mother, as hath bene sufficientlie proued by the testimonie of manye miracles, and that in this kind of deuotion mental prayer may with gret good and gaine of our soules be put in vre: I haue thought good herewithal to intreate of this exercise, that the simpler sort may with more commoditie, and lesse labour, find, if not al, yet the greter part of the foresaide meditations gathered here together: which both they maye, and ought to thinke vpon, in saying of the Rosarie, and thereby reape likewise the benefite of suche indulgences, as be graunted to those that in this wise doe say the same.

First therfore it is to be noted, that the whole Rosary and Psalter of our blessed Lady is deuided into three fifties, whereof euery one containeth fiftie *Aue Maries* and fiftie *Pater nosters*. Nowe whiles euery of these three fiftie *Aue Maries* are in saying, there be three seuerall sortes of misteries to be meditated. In the first fiftie, the fyue joyful misteries are to be thought

The Rosa-
rie, vvhene-
rof it con-
sisteth.

3. Kindes
of miste-
ries to be
meditated.

vpon, which are so called, for that in them we contemplate fyue special joyes which our B. Lady had before her sonne our Sauours resurrection. In the second, are meditated the fyue doleful misteries, so named, of fyue special and notorious panges of sorrowe which our B. Lady had, during the time of her sonnes most painful passion. In the third are the fyue glorious misteries meditated, so termed of the fyue most glorious and pleasant joyes which our B. Lady had after her sonne his most glorious resurrection.

*The five ioyful mysteries of the first fiftie
are these in maner folowing.*

i. The incarnation
of our Saviour.

a. I. c.

VHILE s the first tenne *Aue Maries*, and one *Pater noster*, are in saying, meditate the misterie of the incarnation: howe the blessed virgin being devoutly kneeling at prayers in her poore lodging, the Angel *a. Gabriel* came and greeted her with that celestial ambassage. Meditate here vpon the

the speeches that passed betwixt her and the Angel, and the inspeakable vertue which our Ladye shewed, i the receauing of this Ambassage. First, that modestie and silence wherwith she gaue eare to the message, without uttering any wordes her self but most necessary: a right commendable vertue, especially in women. Secondlye, that profound humilitie which caused her so seemely bashfulnes, in hearing her owne praises spoken of. Thirdly, that entier affection and zeale she bare to chastitie, whereof she first of al others had alredy made a vowe, and that albeit so soueraine a dignitie were tendered vnto her, as to be the mother of God, yet would she be right wel assured, in no wise to dislaine that virginal puritie, which she so singulerlye esteemed. Fourthlye, that perfect faith, which S. Elizabeth *a. Luc 1.e.* so highly commended in her, for having beleueed such things as the Angel told and promised her on the behalfe of our Lorde, albeit they surpassed al mans reach and vnderstanding. And hereby maiest thou learne

to credite the wordes and promises of God, seeme they never so incredible to humane judgement. Fiftly, that lowly obedience, wherewith in fine she resigned vp her selfe wholly into the hands of God, saying: ^b *Ecce ancilla Domini, &c.* Beholde the handmilde of our Lord, be it done vnto me according to thy vvorde. Wherby thou must learne to doe the like, that is, to be obedient & resigned in euery thing how soever it shal please God to dispose of the.

^a The visitation of S. Elizabeth. In the second tenne *Aue Maries* and *Pater noster* meditate the seconde ioyful misterie, which is, the visitation of S. Elizabeth: how the most holye virgin knowing by the ^c Angels wordes, that her cousin was conceaued with childe, went in humble wise to visite her, whom after she had louingly saluted, Elizabeth was forthwith replenished with the Holy ghost, and with inspeakable ioyes, as wel appered by the wordes which she spake vnto her. In this worke our blessed Lady geueth thee example, that looke howe much thou feelst thy selfe more enriched with Gods good giftes and,

and favorable graces, so muche art thou bound to shewe thy self more lowly and charitable towardes thy neighbours, for whose sakes, and not thine owne onely priuate benefite, thou hast receaued them. And that in such like works of charitie, thou doe them with feruour and diligence, as the most sacred virgin did herein towardes S. Elizabeth. Consider ^{Note.} also of what great vertue and efficacie the voice of this great Lady the virgins salutation was, seing S. Elizabeth confessed, how presently after she had once heard her speake, she forthwith felt in her self such strange matters, and wonderfull alterations. Thou oughtest therefore to be very careful in oft seruing and saluting her, that thou maiest therby deserue to be comforted and holpen by her puissant speeche and praier. Learne withal, when thou hearest thy selfe prayed, or art preuy of any good part that is in thee, to attribute al to God, and to geue him thankes for al, as here our blessed Lady did in her devout *Canticle of Magnificat, &c.*

^a *Luc. i.d.*^c *Luc. i.c.*

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My soule doth magnefie our Lorde.

3. The birth of Christ.
a Luc 2.a
In the thirde, ten *Aue Maries*, meditate the third misterie, which is of the nativitie and birth of Christ. Wherein thinke first, how Cesar Augustus hauing caused proclamations to be made for euery one to enroule their names in suche chiefe Cities wherunto they belonged, the most sacred virgin (the mirrour of al humilitie) being redy to obey this decree, went from Nazareth to Bethleem in so cold a season, and with so great paine as her great pouertie must needes constraine and force her. Note here, with how rigorous austertie the sonne of God, whom she bare in her wombe, would before his birth perfourme obedience, and haue his mother to doe the same, were it neuer so painful to her, that thou shouldest thereby learne of them to be humble and obedient in al seasons, and occasions whatsoeuer. Secondly contemplate, in what extreme pouertie the king of al kinges vouchsafed to be borne, and bound vp in poore swadling-clouts, and laide in a cribbe

ot

of brute beastes. Weigh withal, that loue and lowlye reuerence wherwith his blessed mother adored him, as Ioseph also, and the Angels did, who with exceeding gladnes, and sweete heutely harmonie, denounced this his birth to the poore Shepherdes. Meruailous examples maiest thou finde in al this discourse, of humilitie, pouertie, austertie, mortification, patience: and aboue al, of infinite charitie which caused this heauenly yong babe to beginne to suffer such annoyes in his so tender age. Indeuour thou likewise to imitate the poore Shepherdes, in their pouertie, simplicitie, and watchfulnes, if thou desire to be visited by the Angels, and made partaker of these diuine mysteries, as they were.

In the fourth tenne *Aue Maries*⁴ The pre-meditate the fourth ioyful misterie, ^{sentatio of our Redee-mer.} which is of the presentation: howe-
fortie dayes being now expired du-
ring which time our a blessed Lady the ^{a Luc 2.c} virgin had continued in Bethleem in
so great penurie and manifolde di-
stresses, she then departed to Ierusalē,

a Luc. 2. d.

there to present her sonne in the temple. Consider here likewise the ioye wherwith Simeon adored him , and embrased him in his armes , as also the other things which he then foretolde and prophecied of him. Whercout note this lesson, to be diligent in presenting thy self oftē times in the temple , and to behauie thy self there with reuerence and attention, that by so doing, thou maiest learn to know and loue Christ better by such thinges as are there intreated and publikely spoken of him. Consider also that sweete canticle of *Nunc dimittis*: *Lorde, thou lettest now v thy seruant depart in peace. &c.* which sheweth plainly the feruent and zealous spirite of that olde father S. Simeon , and the great consolation he then receaued : and thinke, how such as be of his partes, and qualities, to wit, iust & vertuous, and that desire the sauergarde of their soules, shal merite to be made partakers of the like fauours and celestial graces.

In the fiftē tenne *Ave Maries*, meditate the fiftē ioyful misterie, which

*is, of the ioye which our blessed La-*⁵ *The finding of our Sauour in*
dye had, when hauing lost her sonne,
she found him againe amongst the^a *the Temple.* Meditate *a Luc. 2. g.*
adoctours in the Temple. Meditate *here the sorowe and painful diligēce,*
wherewith both the most sacred vir-
gin, and her holy husbande Ioseph
wandred vp and downe, seeking him
amongst his kinred and acquaintāce,
and after, seing they could by no
meanes finde him there, howe they
trauailed backe againe to Ierusalem,
not resting, til they found him in the
Temple amongst the Doctours.
Thinke nowe, what ineffable ioye
that virginal heart was sealed with,
hauing thus found out her treasure:
with what entier affection she receaued
him to her, and howe carefullye
she tooke heede of loosing him any
more. Out of this thou maiest learne,
first, to seeke this selfe same Lord
with like paines and diligence, when
thy soule hath lost him , and thinke
not to finde him amongst a kin-
dred and acquaintance , to witt,
amongst the folies and fond delights
of fleshe and bloud, but rather in re-
Notable documents

a Gen. 12. a

nouncing and mortifying of the same: and finally, thou shalt find him in the temple, in the middest of doctours, that is to say, harkening devoutly to Gods worde, and frequenting oftsons the blessed sacramentes of Confession, and Communion. Learne likewise after thou hast once founde him by meanes of these most holy exercises, to keepe him with a careful custodie, that thou loose him not againe.

This order must thou likewise keepe in saying the *Aue Maries* and *Pater nosters* of the other two fifties folowing.

The dolorous misteries of the second fiftie be these.

^a Our Lordes praiers
in the garden.

^a Mat. 26.d
^b Lyc. 22.d

He first is of our Lordes praiers in the garden: wherein meditate, how the Redeemer of the world approachēg nere to his death, and feeling him self assailed with greuous afflictions fel downe to his prayers, saying these wordes:

"My father, if it be possible, let this cup passe from me: hovbeit, not my vvil, but thy vvil be done."

prie

passe from me: hovbeit, not my vvil, but thy vvil be done. And thus he praied three seueral times vntil the Angel came and comforted him. Whence thou maiest learne this lesson, how in al thine afflictions thou oughtest to make thy refuge to feruent prayer for thy remedie: repeting the selfe same words which our Saviour spake & perseuering in thy prayer without fainting: for no doubt, but God at length wil heare thee, when he shal deeme it most expedient and necessarye for thy welfare.

The seconde dolorous misterie is ² Of the whipping of our Lord. Meditate here the barbarous crueltie wherwith he was straitly tied to the piller, & there most cruelly whipped and wounded from toppe to toe, he suffring al their vilanous outrages in milde maner like an innocent ^b Lambe. Whence, learne thou, not to whipp him any more with thy sinnes, and patiently to abide such chastisementes and afflictions as God shal laie vpon thee.

The third dolorous misterie, is

K

^{A document}
^{vworthyday}
^{ly remem-}
^{brance.}

² Of the
whipping
of our Sa-
vior.

^a Job. 19.4.

^b Lam. 5.3.b.

^a Avorthly
lesson.

of the crowning of Christ: wherin meditate the sharpe thornes wherwith he was crowned, and his sacred head torne and perced: the scornful maner likewise wherwith they dissemblinglye adored him, smiting him afterwardes with the reede which they had geuen him before in his hedes. Learne hereby to detest thy pride and hawtines, which caused this his cruel crowning: and with greater, both outward and inward reverence to adore him, least perhaps thou be like to those which scorned him after this dissembling maner.

The fourth, dolorous misterie is, how our Sauiour being now adiudged to dye, caried the crosse on his owne backe, to the place of execu-

a Ioh. 19. c a

tion. Where, note the greeuous paine

and shameful reproche wherwith he

bore the same, to be crucified theron

as also the inspeakable grieves his

mother and the other devout wome

b Iue. 23. e felt, seeing him thus feloniously mar-

the fethin-red, and forgot not the words which

ges in the he the speake vnto the: b Hence gather

out this doctrine, that noe remedie,

bu^e

c The cro-
wning of
our Lorde.
c Ioh. 19. a
M. ut. 27. 6.
Mar. 25. b

A docu-
ment a-
gainst pri-
de and hi-
pocrisie.

4. The ca-
riyng of
the Crosse.

b Iue. 23. e if they doe
the fethin-

grene
vwood

but as Christ him self said, thou must what shal needes cary thy crosse to folow him, he drye? that is to say, thou must patientlye Mat. 10. d abide the paines and persecutions 16. d. which in this life shal befall vnto thee: Mar. 8. d. Luc. 9. c.

The fifte dolorous misterie is of the crucifyng of Christ, wherin meditate those moste bitter tormentes he felte, whiles they nailed him on the roode, and afterwardes lifted him vp thereon: the paines he likewise suffered in euery part of his body, and al his senses: remember also the wordes which he spake thus hanging on the roode. Gather here this & 56. pa- see the 55. ges above. lesson, how to be Christes seruant, thou must a crucifie thine owne flesh Gal. 5. d. with al thy vices and concupiscences, and comfort thy selfe in al thy woes and grieves, beholding what Christ hath on the roode in this wise suffered for thy sake.

*The third Rosarie or fiftie, is of the glo-
rious mysteries, vvhерof.*

i. The Re-
surrection.

THE first is of Christes resurrection, wherein meditate the beautie,

glory, and maistic wherin he rise vp,
and howe he appered afterwardes to
his blessed mother, ^b to good Mary
Magdalene, with other the deuout
women, as also to his Disciples. Pon-
der wel here in what glory and ioy we
hope one day to rise againe after our
death, whervnto we must by the te-
iles and troubles of this life atteync, as
Christ him selfe did by the paines of
his croffe and bitter passion.

The second glorious misterie is
of our Lord and Sauiour his Ascen-
sion. Contemplate here, how the for-
tie day after his Resurrectiō, he ^a last-
lyc of al appered vnto his disciples,
being set at table, and commaunded
them to goe vpp to mount Oliuet:
where, after he had taken his leaue
and louing farewell of his blessed mo-
ther & his disciples, he ^b mounted vp
with great glory and triumphe into
heauen, accompanied with legions of
Angels, and such Saintes, as he had
before deliuered out of Limbo. Take
out here this lesson, that who so chā-
bleth him selfe most in this life, shal
afterwardes be moste exalted in the

other.

^b Mat.28.16^a The Af-
fencion.^a Marc.16.c^b Act.1.b^c Mat.24.b
^c Lyc.14.c
^c 18.c

other, as we see in this example of
our Lorde and Sauiour *Iesus Christ*.

If any shal desire more ample dis-
course and consideration of these two
glorius misteries, and of the fие dol-
lorous aforesaid, let them reade the
seuenth Chapter aboue, where they
are more largely amplefied, and in
that respect be here more briefly
spoken of, my meaning being in this
place to serue their turacs chiefly, that
haue lesse capacitie and leisure to vse
this exercise of meditation.

The third glorious misterie is of
the comming downe of the holyc ^b The com-
Ghost vpon the disciples. Wherein ^{ming of}
the holyc Ghost meditate, how both they and the
other holy women that loued Christ
being altogether with his blessed mo-
ther in the dining chamber ^a at prayer ^a Act.1.14
the holyc Ghost came downe in fie-
rie ^b tonges, and wonderfully reioy-
sed and comforted them al, min-
istring to them great strength to go
and preache abroad, as wel appered
both by the notable courage & mer-
uailous efficacie, wherewith they
preached publiquely without anye

^b Act.2.a.

^{a Act. 2. f.} feare, as also by the multitude of people which were thereby forthwith conuerted. Whence gather this note, that to receaue the holy Ghost, thou must be in perfect peace and charitie towardes al men; and withal attende diligently to deuout & seruēt prayer.

^{A notable obseruatiō.} Note furthermore, that then shalt thou be strong inough to hazard thy selfe in any peril for Christes cause, and thy speeches and spirite shal be then of force to stirre vp and inflame the frozen heartes of others, when thine owne shal first be perfectly enkindled with this heauenlye fire, which the Apostles receaued as this day.

⁴ The Assumption of our Lady.

The fourth glorious misterie is of the Assumption of our blessed Lady. Meditate here, how the Apostles being nowe departed to preache rounde about the worlde, the blessed virgin our Lady remained stil in Ierusalem, spending her tyme in contemplation, and in deuout and often visiting of those holy places, wherin her sacred sonne had earst wrought the mysteries of our redemption. And

being

being thus occupied, wel maye we beleue that by continuall sute of prayers she required to be drawen out of this life, and conducted thither where she might see her most sweete sonne. Who after certaine yecres cō-
descending to this her sute and hum-
ble petition, catne him selfe downe
accompanied with troupes of hollye
Angels, and tooke with him this
moste happye soule, carrying it into
heauen with great ioye and inestimable exultation. Marke here what
a commendable and verye fruitful
exercise it shal be for thee, in minde
often to visite these places, whe-
re this redemption of ours was
wrought, meditating deuoutlye the
mysteries therof, as we may right wel
suppose the most holy virgin did.
Note moreover, howe in this life (be-
ing a vale of toiles and teates) thou
oughtest to passe the time as in an
exile, sighing, sorrowing, & desiring ^{a 1 Pet. 1.6.} to be conducted vp to that heauenly
region, where the true life is, in com-
panye of that most happy mother,
and of her derelye beloued sonne:

The blessed virgin Ma-
ry died in
the 59.yere
of her age,
and in the
11. after
the death
of Christ.
^{Nic.lib.2.}
^{cap. 3.}

Hercby maiest thou likewise vnderstande, how greatly this Lord and soueraine Monarche is to be loued and obeyed, who both can and wil so highly reward and fauour those that serue and loue him faithfully, as here thou doest meditate he hath done towardeis his most louing mother.

⁵ The coronation of our Lady. The fifte glorious misterie is of the crowning of our blessed Ladye: Wherein meditate, how after her assumptiō (according as we right holily doe beleue) that mooste blessed soule associated with millions of hollye Angels, came downe to vnite it selfe to her virginal body: which being raised vp, became mooste beautiful, bright, immortal, and impassible, and so with incomparable glory and honour was she crowned of the most sacred Trinitie, and placed in a most pretios throne aboue al the Angels, on the right hand of her intierly beloued sonne. Herc maiest thou cal to minde, that albeit in this life thy body be punished with penance, disciplines, and other mortifications, yet shal it afterwardes rise vp immortal,

impassible,

impassible, glistering, and beautiful. ^{a 1. Cor. 15 c.} like as here thou doest contemplate the virginal body of our blessed Lady to haue done. Marke here likewise, of what efficacie the prayers of this most soueraine Lady are being thus highly exalted and beloved of God, & there fore oughtest thou to labour al thou canst, to be reuerent and deuout towardes her, that by so doing, it may please her to fauour and helpe thee in thy needs.

In this wise is the whole Rosary to be said at least once euery weeke, and both these and other like profitable lessons to be picked out, as God shal vouchsafe by means of thy devotion to suggest vnto the.

There may also be an other exercise framed of the Rosarie, whereout the simpler sort maye likewise reap ^{An other exercise of the Rosa-ry.} good fruite: as to set the picture of Christ before their eyes, and to euerie part where he suffered anye torment or grieve, there to say a *Pater noster* or *Aue Mary*, contemplating the whiles of that grieve. In like maner maiest thou doe before the picture

L.

of our blessed Ladyc, calling to minde
the ioyes or sorowes which she saf-
fred, either in seeing, hearing, or tou-
ching her sonne, aswel in al his life
time, as in his passion and painfull
death. Otherwhiles also thou maiest
offer vp an *Aue Mary* or *Pater noster*,
thinking of the Angels and holyc
Saintes of both sexe : especiallie thos
to whom thou hast most devotion,
recomméding thy self to their praiers
and intercessions, and thus maiest
thou with great ease purchase mani-
fold graces of our Lord and Sauiour.

*Certaine remedies for such, as could not
perhaps finde sauour or denotion
in the former meditations.*

C A P. II.

WNDERSTANDING wel (as
I haue alreadie saide) what
great good this exercise of
prayer doth purchase vnto our soules,
I haue in this respect bene more wil-
ling to extend my self a litle the fur-
ther

ther in intreating thereof. And for the
same cause haue thought good like
wise in this Chapter to annexe cer-
taine remedies wherwith to releue
the at such time as thou shouldest
find thy selfe barren of deuotion, and
without any tast in the foresaid medi-
tations.

First therfore it is requisite thou The first
remedie ag
ainst distract
ion.
haue this in minde, howe one of the
principal meanes and helpe for thee,
both in this life to liue vertuously,
and in the other to enjoy God euerla-
stingly, is this exercise of prayer, and
therfore what paines and care soever
it behoued thee to take for the gay-
ning of so great a iewel, ought in no
wise to seeme greeuous and yrksome
to thee : yea propounding this so rich
a recompense before thine eyes, thou
oughtest with all possible endeuour
to remoue suche impediments, as
might any waies hinder the due
perfourming of this exercise. Thou
oughtest therefore to take heede of
distracting thy minde in diuers vainc
thoughts, of speding the time in pro-
fane and vnprofitable conuersations, Impedi-
ments of
deuotion.

of disorderly affections, of excessive
passions of thy soule, as of anger, heau-
aines, too much laughing, and reioy-
sing in worldly matters, and of too in-
ordinate a care in thy temporal af-
fares. These and suche other like
things whereby the repose and ser-
nitie of thy soule may be troubled
and taken away, are in any wise, so
much as may be, to be auoided. Nei-
ther behoouech it onely to haue this
watchfulnes ouer thy heart and in-
ternal powers, but also to vse the like
touching thy outward senses, which
are the dores wherby these distractiōs
enter into thy heart: as might be, to
haue a curious eye: to listen after
nouelties and impertinent matters:
to vse ouer much talke: and euery
other thing whatsoeuer experience
teacheth the to breede distraction.
No doubt therfore, but solitarines
would in this case be a soueraine
helpe to suche as might conuenient-
ly enioye the same. For by it, are al oc-
casions of distracting the senses cle-
cut off, and therby a man may with
more facilitie, eleuate his mind vp to

God

Solitari-
nes a great
helpe to
devotion.

God, and stande more watchfully
vpon his garde: wherevpon this say-
ing hath bene woorthely of longe
time vsed, that a contemplative man ought
to be deafē, blinde, and dombe: that by
this meanes wanting occasions to a contem-
plative man. The pro-
perties of
a contem-
plative
man.

It shal profit likewise to procure
deuotion, and elevation of minde vp
to God, to vse abstinence, fasting, and disci-
pline. Abstinence
fasting, and discipline.
other corporal chasteamente mode
rately applied. For like as these pro-
cede of deuotion, so doe they main-
taine and increase deuotion.

Puritie of conscience is also ve-
ry necessary for obtaining this de-
uotion, the which ought not only to
be kept vndistained with any mor-
tal sinne, but also free from venial, so
much as may be: for these doe en-
seble the fernour of charitie, which
is the mother of deuotion. It be-
houeth therfore, if thou couet to
finde a sweetnes and sauoure in thy
prayers, to shunne al kinde of sinne,

Puritie of
conscience.

and such imperfections, as may cause remorse of conscience: as also to shake of scruples, and al superfluous remorse, the which, like priuie thornes lye pricking and wounding the soule, and wil not suffer it to enjoye any quiet rest or fruitful sauour in deuotion.

The secōd
remedie a-
gainst dis-
traction.

A conti-
nual eye
upon God.

^a Psal. 118.
168.

The second remedie which concerning this matter of meditation is by diuers good and vertuous men proued to be very profitable, is, for a man to straine him self to walke continually in the presence and sight of Gods diuine Maiestie, supposing (as most true it is) that we alwaies stand before his eyes, he beholding euerye houre and moment what we doe speake, or thinke, and keeping with euery one a particular accompt of euerye thing. Seing therfore, God euermore hath vs in his heauenly eye and presence, right meete and requisite it is, that we alwaies haue him in ours. And in very deede, the taking vp of this custome shal helpe in this respect verye muche, to make vs afraid of committing any filthie and dishon-

nest

nest act, when we cal to mind, that the eyes of God are euery where vpon vs.

The third remedie that helpeth greatly to get attention and deuotion, is an often frequētation of certaine prayers every day, which the holye fathers cal darting prayers, for that they bee in maner of amorous and louing darteres throwen vp to Gods heart. The maner of doing this is, by saying with a zeale and inflamed desire certain verses of Dauid, or some other sentences of holy Saints, which thou must euer haue in memorie, and at such time as thy deuotio shal serue, to saie those that be fittest for that present affection which thou feelest: as for example, finding at some time a disposition of repentance and compunction for thy sinnes, then to rehearse certaine verses of the psalme ^{a Miserere}, or some other suche like brief sayings, fitt to signify this affect of repentance. At an other time, feeling a desire to be more and more inflamed in the loue of God, saye that verse, ^{b Psal. 50.} *Diligam te domine fortitudo mea.*

^b Psal. 17.

L 4

Psal. 41

An other time desiring to bee with God, saye: *Quemadmodum desiderat cervus ad fontes aquarum, &c.* Otherwhiles, longing to approche and draw nigh to those heauenly tabernacles,

a Psal. 83,

say: *a Quam dilecta tabernacula tua Domini, &c.* Beati qui habitant in domo tua Domine. An other time with an affect to

b Psal. 102,

gene thankes to God for his diuine benefites, thou maiest saye certaine

c Psal. 33,

vertes of the psalme: *b Benedic anima mea Domino, & omnia quae intra me sunt, &c.* or *c Benedic mihi Dominum in omni tempore,*

And so i like maner according to the diversitie of euery other affect wherwith thou haply findest thy self touched in soule. For euery kind wherof either in the prophetes, or in some other of the Saintes and Fathers, thou maiest find very fitt words and sentences, to signifie thy meaning. But if thou want skil and knowledge to gather them out thy self, then maest thou frame wordes of thine owne, (according as the holye Ghost shal vouchsafe to instruct & teache thee) such as maye serue most fitly for thy purpose, and encrease the feruour of

thine

thine affectiō. And albeit at the first it may seeme, that thou dardest not theſe amorous arowes with any great feruour or fierie heate of soule, yet faile not to breath the forth, for no doubt but they ſhal afterwardes kindle and gather heat, and helpe thee greatly to inflame thy soule. But if peraduēure thou couldest iot light of ſuch wordes as thou wiſhest for, then maest thou ſend vp certaine ſighes and grones drawen ſiδ the very bottome of thy heart, and theſe ſhal ſupplie the place of wordes to God, who wel knoweth, what thy ſpirite doth craue and longe for. These darting prayers, with the ſentences, ſighes, and ſpeeches aboueſaid, ſhal likewife helpe ſuch gretly, as lack conuenient leſure, to perfourme this exercise, in ſuche maner as I haue heretofore declared.

The fourth remedie, which maye be vſed at ſuche time, as thy distractiō were greater, then that the former aduices coulde ſuffice to cal thy minde home, and to cauſe attencion, the maest thou haue recouſe to reading: and in this reſpect it ſhal be very

The fourth
remedie is,
the reding
of ſome
godly
booke.

expedient that thou be prouided of some godly booke, fal of good deuotion and sound doctrine, & theron to read with leisure, faire and softly, not lightlye running ouer many leaues, but pausing at euery sentece, to ponder the same, and to picke therout some profite, and fruitful deuotion, staying therein so long as attention may serue thee, which when it shal faille proceede then forwarde to an other sentence, doing likewise in that, and thus mightest thou by meanes of such wordes as thou readest, vse those speeches, sighes, and inflamed desires, whereof I lastly spake in the third remedie: sith no doubt, but they are very valable, and of great force to retire thy minde home, and to kindle in it a deuotion, and feruent loue to God.

The fittest bookes for this purpose are suche, as stirre a man vp to pietie and deuotion, and that withal, geue good instructions for good life, as might be the meditatiōs, Soliloquies, and Manuel of S. Austin, certaine small treatises of S. Bernard, and S. Bonauenture,

nauenture, which are to be founde a part, especially some one that intreateth of the life of Christ. But aboue all other that booke shal benefitte and doe thee good, which is called *De contemptu mundi*, or *The folowing of Christ*, intituled to *Iohn Gerson*, though in very deede it was of one *Thomas de Kempis* making: this being a worke of wonderful pietie, and most notable doctrine. The liues of Saintes shalbe likewise very good for this purpose, who heretofore haue shewed them selues lively paterns of christian perfection. In these and suche like bookes maiest thou exercise thy self, now reading, now meditating vpon them, and alwaies committing some spiritual poynt to memorie, which thy soule may amongst thy other busines, nourishe and comfort her self withal.

How be it, because this remedie is onely to serue their turnes that can reade: others, which lacke that skil may vse pictures in steede of printed bookes, and therein beholde that passage which they meane to meditate

piaures,
ignorant
mēs books

vpon, and thus shal the picture serue them in stede of booke, and helpe to procure inward collection of their minde, and to purchase that devotion which they desire. This shal chieflye helpe yonge beginners, and such as be yet rawlye entered into these exercisces, as also at the beginning & first entrance into praier, when the souldoth commonly find disquietnes, by reason of vaine thoughtes and wandring cogitations.

The first remedie against distractiōn, is
perseverance.

The last remedie which thou art to take concerning this matter, is, to force thy selfe to perseuer in prayer, howe distract and frensh soever thou shalt finde thy selfe. For that, who soeuer shal thus force him selfe to endure the tedious labour of praier, whiles he feeleth him selfe thus cold, and caried away with diuers foraine thoughtes and fancies, wel may he beleue, that at the ende of his praier he shal for the most part receave comfort and contentation, and that, as it happened to our Sauour (whom the Angel came and comforted in the garden, after his long perseveriance

in

in prayer, which he made three seueral times) even so likewise shal it in the ende befall to him. And as in other workes experience teacheth vs, that custome taketh away the toile, which we feele at the beginning therof, even so the custome and continuance of this exercise, (being not at any time nelected) taketh away the paine, and ouercometh al the difficulties which were felt at the beginning.

Of Confession, how and when we ought to make it.

C A P. 7.

W O things there be, T wo wings
vherewith
the soule
flieth vp to
heauen.
wherwith the soule is chie-
flye fostred, and wherewith
as with two wings, it
dieth vp to heauen: that is to say, praier
and the receauing of the blessed Sa-
crament. Hauing therfore alreadie
spoken sufficiently of the first, it re-
maineth that I now say some what
of the secōd. And because to receave
rightly this blessed Sactament, Con-

confession is alwaies to go before, I shal first of al entreat thereof, being a very soueraine medecine for our soules, & very necessary to susteine our spiritual life: wherof albeit I haue spoken some what before in the first chapter, yet forasmuch as that speech tēded chieflye, to shew the maner of making a general confession to suchē, as purposed presently to beginne a newe life, it behoueth I nowe declare, how, and when, suchē as doe proceede on forwarde in the true feare of God, and in his diuine seruice, ought to confessē them selues. Wherein this I say first, that aswel for the making of a general, as of a particular confession, both in the one and thother, it shal helpe thee greatly, to choose out suchē a Confessour as I then spake of: a man that is wise, learned, & of godly life, as also wel practised in spiritual exercises, who both in this and eche other cause may guide and teach

The care thee what thou oughtest to doe. And therfore no doubt but it behoueth thee to vse great diligence in the searching out of suchē an one, for

if

if we vſe with so great care to enquire after the most learned and sufficient phisition to cure our bodily griefes, howe much the rather ought we to doe the same, for the sicknes and infirmities of our soules? Why doe we not digest & ponder wel, what truth him selfe hath ^a testified vnto vs, that ^{a Mat.15. b} If the blinde doe leade the blind, both shal fal into the diche: the which doctrine because diuers haue little regarded, they haue therfore proued to their cost, what harme and hinderāce they haue susteined in being so blind and rechlesse in this behalfe. Whereby both they, and al other maye wel understand, what care and diligence ought to be emploied for the finding out of so sufficient a person, as the weight of this affaire importeth. And hauing once founde out suchē an one, make accompt to haue recouered no ^{Hovv great} final treasure, thy soule now hauing ^{a treasure a} good gho-
ly father ^{is.}

inflamed: in her weartnes encouraged holpen in al her temptations, and directed in the sundry daungers which in this life doe happen vnto vs, and finally by his conduct be caried the right waye to eternal happines, like as the children of Israel were conduced into the land of promise, by hauing so good a guide, as was their Captaine Iosue.

Hauing therefore in this wise found out such a ghostly father and good guide, impart to him thy whole life, thine intentes and exercises, as also every other thing, whereof he shal desire to be informed, and see that by his counsaile thou gouerne the whole course of thy spiritual life.

How be it, because a man shal verye hard'y at al times haue suche a ghostly father at hand, as maye in every point serue his turne, and satisfie this office: I shal therefore briefly geue thee certaine notes, wherby for this point, thou maiest knowe howe to guide and direct thy self in matters of Confession.

And first, concerning the time thereof,

thereof, I say vnto thee, that euerye good Christ:ā ought to prepare him selfe to confession once euery weeke, according as both S. Austin, and the other holy doctours exhort vs, yea, suche as in temporal affaires be lesse busied and in spiritual causes better practised, may doe it ofter, especially being wel exercised in that kinde of prayer, wherof I haue alreadye en treated. Neuertheles such as are more busied, and lesse able to performe that kind of prayer, may every fiftee[n] or twentie dayes confess the selues, but in no wise would I, that any man, haue he neuer so muche adoe, should faile once euery moneth to doe the same.

Minding therfore to confess thy self thus oft, let thy preparation the reunto be in maner folowing.

Firste, the same day on which thou purposest to confess, see thou collect thy selfe a little before, and craue of God the light of his grace, to knowe thy sinnes and faultes, without the which neyther can they be knownen nor wel confessed. Afterwardes ex-

mine thy conscience, calling to minde what thou hast done since the time of thy former confession. And for the better doing hereof, thou maiest runne ouer the commaundementes, and the deadly sinnes, especially thos wherinto thou findest thy self most prone to fal. How be it, for them that doe more oft and ordinarily frequent confession, it maye suffice to discourse vpon their thoughtes, wodes, & omissions or negligences, examining in euery one of these pointes, wherin they may seeme to haue offended. And such particular thinges in which thou remembrest thy self to haue transgressed since thy former confessio, those shal thou chiefly note and confess thee of, be they venial or mortal sinnes. For albeit we are not bound to confess our venial sins, yet is it bothmore secure, & profitable so to doe, those especially, that be most notorious, and of greatest importāce. And forsoomuch as some doe verye fōdly forbeare to receaue, and confess the selues, for lacke of his helpe, whō they haue earst chosen for their ghoſ-

tlye

A notable
aduertisement.

tlye guide and gouernour, I thinkē it therefore requisite to aduertise thee herein, that in suchewise I would haue thee to be obedient and affected to this thy Confessour of whom thou hast made choise (of whō also I haue already spoken) that whē thou shouldest haplye want oportunitie to make thy confession to him, thou faile not then to cōfesse thy self vnto an other. And let not this sensual & vndiscrete affection, which some (but chieflye womē) are wont to cary toward their Confessours, bereue thee of that libertie, which is expedient for thee in this case to haue, (wanting commoditie of confessing to thyne accustomed & wonted Father) yea rather, set thy minde of the grace which is graunted by meanes of this holye Sacrament. being alone, then of the priest which geueth thee this Sacrament, whereof be manye. And in doing thus, both thy ſoule ſhal be better prouided for, and thou remaine more ſecure, not to fal into ſuch inconueniēces, as others haue incurred, by having indiscretely addicted them ſelues

toにて their chosen Confessours.

This being then presupposed, thou maiest disculpe thy conscience in manner folowing. Concerning thoughts: If thou hast had any dishonest, vncleane, vaine, and vnpoffitable thoughts, and therein spent the time, or any rashe iudgements or suspitions, or dishonest and leude affections and desires. Touching wordes: of blasphemous speeches, othes, lyes, murmurings, detractions, cōtentious, proude, iſeful, and idle wordes. For deedes, looke if thou haste done any outward worke of sinne, which is against any of the commaundements. About omissions, here maiest thou accuse thy selfe of hauing left vndone some such workes, as thou oughtest to haue done: as, not to haue heard Massē, prayed, and receaved the hollye Sactament, with such other like good workes, or at leſt to haue done them faintly, and with ſmal deuotion. And if at ſome time it ſhould ſo happen, that thou couldest not finde thy conſcience giltie of any particular crime, whereof thou mightest iuſtlye

accufe

accule thy ſelf, then maieſt thou make thy confeſſion of certayne general pointes, wherein moſt commonly al, (be their neuer ſo ſpiritual) do faile as not to haue loued God ſo intierly, as thou oughteſt to haue done: of vnthankfulnes for his diuine benefites: of ſmal charitie towardeſt thy neigbours: of to greate loue which thou beareſt to worldly things, and to thy ſelf, wherby thou ſeeket thine owne proſite more carefullye then neede requireth: of an ouerweening thou haſt of thy ſelf, wherby thou reputest thy ſelf to be better then others, and deſireſt to be reſpected and reuerenced of them: of to curiouſ a deſire thou haſt to knowe many matters that proſite not, nor apperteine vnto thee, yea ſometimes do greatly hurt and hinder thee: of not hauing made due reſiſtance againſt ſuch tentations as auault thee: not to haue ſhunned the occaſions of offendinge: nor to haue had ſuch diligent watchfulnes ouer thy outward and inward ſenes as behoued the: of vnpoffitable ſpeeches and thoughtes: of euil em-

ploying the time, wherin thou mightest haue done great good: of hauing bene negligent in many such workes as thou wert bound to doe: and in those workes which thou doest, not to haue had that puritie and right intention which thou art bound to haue, in that thou doest them not purely for Gods sake alone, but for some other vaine respects: and thus in every thing to haue bene most imperfect; not answering nor obeying to suche diuine inspiratiōs, as thou feelest in thee: nor being constant in such good purposes as thou hast already maid. In these and such like other defeſes (examining thy ſelf wel) thou ſhal finde thy owne want and imperfection, wheroſt or at leaſt of ſome part, it is very cōmenda ble to confeſſe thy ſelf at ſuch time, as thou haſt not fallen into any greater offences. But in any wife how ſoever, it is meete that thou accufe thy ſelf of theſe & other ſuch like defauſtes at leaſt once in a moneth: not beſeeching them for al that to be mortal finnes, but rather venial, & imperfec tōis. This doe I adde, because there be

ſome

Some of timorous cōſcience through the often frequentation of Cōfession that are manye times troubled with diueſ ſcrupules, which annoye and hinder greatlye their proceeding in ſpiritual life & exercise, who (the best remedie they can vſe) in this caſe, is, not to credite that which their timorous conſcience ſhal tel them, nor beleeue any thing to be a mortal finne, which is not againſt the cōmaunde mēts of God, or of our hōlye mother the Churche. And to take away & rid them quite of the toile & perplexitie into which theſe ſcruples are wont to bring them, the ſoundeſt counſaile for ſuch to folowe, is, to let themſelues be gouerned by their discrete Cōfeffours and to obey them in al things, albeit that which they cōmaunde them, ſhal ſeeme flat cōtrary to that which their own conſcience may tell them: & this waic, no doubt, bat they ſhal receave a great deale more helpe and conſolation: and by maſtering their own wiſe in this maner, be farre sooner cured, then in doing that, which their owne timerous, blind, &

A ready
meane to
ridd ſuper-
fluuous re-
morse.

144 THE EXERCISE OF
erroneous conscience may suggest
vnto them.

Of the utiltie and profite that is reaped
by often receauing the holyc
Sacrament.

C A P. 13.

As mater-
rial bread
in necessa-
ry for our bodily sustin-
nace, without the which this
corporal life of ours cānot
long be intartained: euē so is spiri-
tual breade necessary for the preser-
uation of our soules, and spiritual life,
the which bread is geuen vnto vs in
the sacred and holyc Sacrament of
the aultar. And therfore it is called
the ^abread of life, in respect of the
life which it causeth in the souls of
such as worthely receaue it. The
which bread if we should not eate,
we should not haue ^blife in vs, as our
Sauiour Christ affirmeth in the Gos-
pel. This is the bread that geueth vs
strength to ouercome temptatiōs, to
trauail more lustly, and with grea-
ter
a Job.6.a
b Job.6.f.

A CHRISTIAN LIFE. 145

ter courage to passe ouer the course
of this worldlye pilgrimage. And it is
called *Viaticum*, that is. *The bread of pil-
grimes and travailers.* For like as pilgri-
mes haue need of bread to hould out
to the region and countrey wherunto
they go: euē so doe we stand need of
this bread, to arriue at length happily
to the celestial Region, wherunto
we aspire. And therefore this holy Sa-
crament is figured by the bread ba-
ked vnder ashes, which the Angel ga-
ue vnto ^a Helias, wherwith he recov-
ered so great strength, that he lasted
out til he came to the mount of God.
Oreb: the which effect this Sacramēt <sup>singuler
effectes o</sup>
doth operate in like maner, being ^{the B. Sa-}
worthely receued: making vs to re-
couver strength, to arriue out to the ^{being vvo-}
mount of eternal happines. It cau-
seth vs also to fight more manfully, &
to vanquishe our enemies, which in
this life doe what they can to let vs. Fi-
nally, in this sacrament (who so euer
receaueth it worthely) doth finde a
succour al comfort, al sweetnes, and
sugred satiour. And therfore it is wo-
rthely prefigured by that ^bManna
a 3. Re.19
b

N.

which God sent downe from heauen to the people of Israel. For, like as in that such as were good found al sauour and goodnes which they could possibly desire: euē so in this Sacramēt, such as doe dulye taste the same doe finde al sauour & happines which they maye wel require in this world. Forasmuch as the effects which the holy Doctours doe write to proceede out of this Sacramēt, be almost innumerable: who graunt, that it forȝeth our former sins, and ministreth force to withstand future tentations: it causeth them likewise to be both fewer and more seeble: It weakneth our passions: increaseth deuotion: establisheth vertue: illuminateth our faith: cōfirmeth hope: exciteth charitie: maketh vs partakers of the merits of Christ: and geueth vnto vs an earnest penye of euerlasting happines.

If therefore both these and other most excellent and vnspeakable frutes be by this most holy and sacred foode (the blessed Sacramēt of the Aultar) afforded vnto vs, what is he that eyther can or wil be so starkē

blinde,

blinde, or so great an enemy to his own welfare, as to be wilfully weined from them, and willingly to deprive him selfe of so manie benefites? What delite canst thou desire, that is not here afforded thee? What gaine canst thou wilhe for, that here is not geuen vnto thee? yea, and that with much leſſe cost and labour, then men vſe to take for other thinges a great deale leſſe importāt. Sith therfore this most holy Sacramēt is thus profitable and necessary for thy soule: yea, and much more then may by speeche or penne be expressed) it behoueth vs I saye, to receaue it oft, that we may oft be made partakers of the fruits and innumerable benefits that proceed out of the same. Nether are we to geue credite to such as say, it is not conuenient or commendable to receaue it very oft, sith often receauing should impaire the reuerence whiche is due vnto so soueraine a Sacramēt. Believe them not, I say, that say thus, for in very deede it is not so: but rather, as loue increaseth by the frequentaſion thereof, so doe both deuotion

Against
those that
dislike of
oftenrece-
ving.

and reuerence increase in like manner. For that looke, by howe muche more the soule approcheth nigh to this B. Sacrement, and by so muche more it is illuminated, according as is prefigured by the honye that ^a Ionathas tasted in the wildernes, wherwith his eyes were forthwith opened and made cleere. The soule then being better illuminated by this Sacrement then it was before, the worthines therof must needs be better discerned, as also the greatnes and maiestie of our Lorde therin conteined: and consequently, the reuerence due thereunto, bēc much increased. The truth whereof, experience and trial doce plainly teache vs, seing they that receaue but once by yere, or very selome, we see to be most irreuerent towarde this souetaine Sacrement, and such most reverent, as receaue it oftest. The same is also manifestly proued by the zeale, fēuencie, loue, and reuerence which was vſed in the primatiue Churche, when eche one receaued euery day, as was decreed by pope Anacletus. Since whiche

*a i. Reg.
14.d.*

*They most
reuerent
that re-
ceauē of
test.*

*The zeale
of the pri-
mitiue
Church in
receauing,*

*Pope Ana-
cletus.*

time

time, looke howe much more rarely the people haue vſed to receue, and so much more is deuotion decayed, as also the reuerence due to this sacramēt, and al other goodnes. See therefore, good brother, thou folowe the counfaile of Saintes and holyc Doc-tours, both olde and new ī this point: and if thou feele thy selfe a colde, drawe nigh to the fire of this most holyc sacrament. If thou be in pouerie, thinke how this treasure was geuen for the poore. If feeble and weake, remember that such stand neede of a phisition: and how for such this medicine was chiefly iſtituted. If thou be hungry, and prest with famine, here shalt thou find the true foode and sustenance. For albeit this is the bread of holy Angels, yet is it not denied to penitent sinners. This is a banquet meete for kinges and princes, but withal it is bread fit for poore labourers and pilgriſ. It is meate for great ones, and likewise milke for little ones. Briefly, this miraculous sacrament shal greatly profit euery one (being wel disposed there-

unto) like as our Lord and Sauiour, (who is therein contained) descended from heauē for every one, was borne for every one, and vouchsafed to dye for every one. If therefore thy cares and busines be many, receaue manye times the remedie and redie dispatch of al, which is herein promised vnto thee. Receaue (if thou canst not ofter) at least once euery weeke or fortnight, and al the highe festiuall dayes that are solemnized throughout the yeere. Neither doe thou regard the sayinges of such as be indeuout, who vnder the colour of reverence, doe cloke and shadowe their negligence. And no doubt, but by thus endeuouring thy self to receaue as woorthely as thou canst, trial shal within fewe monethes teache thee, that the profit and consolation which thy soule shal thereby receaue, is farre greater, then any man may possibly set out and exagerate with words. For albeit there haue bene by so great a number of holy Doctours as haue written vpon this matter, many glorious things & meruailous excellencies reported,

which

which this heauenlye misterie doth worke, yet much more shal such by experience find, as shal dispose them selues to taste oft, and woorthely, this diuine foode, and grace aboue al graces.

In what manner we ought to prepare ourselves before we come to receive the blessed sacrament.

C A P. 14.

AVING in some wise touched the importance and great profit which the ofte frequentation of this holye Sacramēt is of, it remaineth now, to teach thee the maner how to prepare and make thy self fitt to receaue the same, seeing as the Apostle 1 Cor. 11. sayeth: It behoueth every man to proue him selfe before he eate of this bread, for otherwise, he that should vnwoorthely eate it, should not receaue any benefite therby, but iudgement and condemnation to his soule. It is therefore to be no-

N 4

ted, that so farre is man vnable to present him selfe woorthely, and according to the dignitie of this Sacramēt, that euen the Angels them selues cannot doe the same. Neuerthelesse, to haue that worthines, which mas frailtie wil permit, it shal be sufficient to prepare and proue thy selfe so wel as thou canst, and this maiest thou doe in maner folowing.

The manner of preparing our selfe to receaue, indeuour thy selfe to as much as possibly thou maiest, to refraine from al temporal traficque, and busynge thy minde in seculer affaires, yea from al superfluous and vnnecessary talke. Likewise, if thou hast a wife, it were very commendable to forbear that night the act of matrimonie, as also to leauethe supper, or at least wise, to make it more moderate then at other times: in that, considering the high feast which thou lookest for the next day, some smal abstinenſe should doe wel before it. In like maner it shal be expedient to make a little meditation before thou goe to bedde, calling to minde that

imme-

immeturable loue, wherewith our Lord and Sauiour vouchsafed to leauē vs so inestimable a grace, as this most gratiouſe Sacrament is: and beginne then in heart to tast that sauourie foode, which on the morow thou hopeſt to receaue, beseeching God to preserue and prepare thee, that thou maiest doe the ſame to his glorie, and the welfare of thy ſoule. On the morowe, being got vp betimes, examine thy conſcience quietlī, being ſorowful for ſuche ſinnes and faultes as thou ſhalt finde therein, and get thee afterwardes to thy Ghostly father to confeffe them, (if peraduenture thou haddeſt not done ſo ouer night.) And cyther whileſe thou art in confeſſion, or afterwardes, it ſhal be verye good to renewe and conſirme thy former good purpoſes to walke hence forth more warilie in Gods wayes, and with greater diligence to amend thine imperfections: especially ſuche, as thou uſeſt moſt commonly to fal into, crauing in this behalf particular aide and grace of almighty God, deui-

Note vvel,
and put in
practife.

sing also some newe means howe better to perfourme the same. When thou hast in this wise examined, and vnfolded thy conscience, gather thy selfe a while to meditate some one or more pointes of the passion of our Lord and Sauiour (in memorie wherof this venerable Sacrement was instituted, that as often as we receaue the same, we shoulde cal to mind that infinite loue, wherwith he offered vp him selfe to the crosse for vs) as also al other the pains and tormentes which from the cribbe vntil the Crosse he willinglie suffered for our saluation. By doing thus, (and devoutly meditating the roode, and other his most ruful panges) the fire of his feruent loue, shal be enkindled in thy soule, this being a very necessary thing for the worthy receauing of this Sacrement. For like as in the olde law^a God commaunded the pascal Lambe to be eaten rosted, euens so the most innocent Lambe (which is conteined in this Sacramet, and figured by the former of the old law) must be eaten rosted, to wit, with a heart inflamed in his

^a Exo. 12. b
The pascal
Lambe a
figure of
the B. Sa-
crament.

his loue, seing he here geueth him self vnto vs rosted with the fire of his most feruent charitie. And to the ende that with this loue, thou maiest also haue due reuerence for receauing so high a Sacrement, consider wel the excellencie therof, and what that is which thou mindest to receaue. How in this Sacrement is conteined the sacred and soueraine humanitie of Christ: that is to saye, his soule, his body, and his blood, and not onely his humanitie, but also his diuinitie, seing the one can no waies be seperated frō the other. So that in this Sacrement is conteined the sonne of the eternal God, and of the blessed virgin Mary. And for so much as looke where the sonne of God is, there is also the Father and the holy Ghost, being all three persons one self same essence: it foloweth, that the whole most sacred Trinitie is conteined in this high and mighty Sacrement, in such wise as the deuines declare the same: which thou art bound most firmelie to beleue, albeit to knowe the manner thereof surpasseth thy capacitie.

Loue tem-
pered
vwith due
reuerence
and humi-
litie.

See now (althis being wel considered) with how great reuerence thou oughtest to present thy selfe before so great a Monarche as is conteined in this Sacrament, before whom al the powers of heauen doe tremble and quake, and thousand thousandes of Angels waite and geue attendance on him in the same, yeelding adoration, and al other most dutiful reuerence therunto. Hauing then diligently pondred al this, & being astounded at so great an excellencie and dreadful Maiestie, thou mayest say these wordes (*My Lorde my God, vwhat art thou, and vwhat am I?*) wherein paule and occupie thy selfe a while before thou receaue, weighing thine own inseparabile vilenes, and his incomprehensible Maiestie and highnes: as also that loue inspeakable and incomprehensible, wherwith he vouchsafeth to come to that Sacrament, thereby to communicate his graces and gifts vnto thee, if thou thy selfe be disposed to receaue them.

Note. *art thou, and vwhat am I?* wherein paule and occupie thy selfe a while before thou receaue, weighing thine own inseparabile vilenes, and his incomprehensible Maiestie and highnes: as also that loue inspeakable and incomprehensible, wherwith he vouchsafeth to come to that Sacrament, thereby to communicate his graces and gifts vnto thee, if thou thy selfe be disposed to receaue them.

Being in this maner by these lowlie considerations prouoked to humilitie,

militie, and thy heart already inflamed in fervent loue & charitie, thou maiest then receaue thy maker with great reuerence. And see that in no wise thou chowc the blessed hoste with thy teeth, but let it moisten a while in thy mouth, thereby to swallowe it downe more easilie without any cleaung to thy palate: and humbly beseech that Lorde which thou receauest, that it may please him to receaue thee, and through his loue and graces to transforme thee into him, and to make thee partaker of such graces, as he ordinarily bestoweth by the means of this most holy Sacrament. And thus hauing receaued, see thou pause a while to yeelde that Lorde mooste hartie and humble selues afthankes for hauing thus louingly vouchsafed to visite thee: comforting thy selfe, and keeping company with him, whiles he yet remaineth in thy brest: being otherwise a very indecent thing, that so grear a Lorde vouchsasing thus to visite thee, and to enter into thy poore cottage, thou shouldest bye and bye ronne out of

Hovv vve
ought to
behauie our
selues af
ter vve ha
ue recea
ued.

the dore, and occupie thy selfe in for-taine thoughtes & communications. See therefore thou attende onely vpon this most worthy gest which thou hast receaued, and solace thy self with his most fweete and com-fortable conuersation: which if thou doe, assute thy self thou shalt be wel recompensed and contented for his lodgning, and receaue mercy, as ^a Ma-thew and ^b Zacheus did, at such time, as they harbored him in their houses. Craue also particularly his holy ayde, for the vanquishing of that vice that most afflieteth thee, and against which thou hast chiefly determined to fight. And if in case thou be so dis-posed, thou maiest with this affect saye some vocal prayer, yeelding him thankes, and begging necessary graces for thy needes. For this cause I haue annexed at the ende of this little Treatise certaine praiers or medita-tions, whereof thou maiest reade eyther al, or part, as wel before as after the blessed Sacrament: provided alwaies, that the wordes proceede rather from thy heart, then from thy mouth.

^a Mat. 9.4
^b Luc. 19.8

mouth. Hauing thus occupied thy selfe some time, according as thou shalt feele thy deuotion to continue, thou maiest then get thee home, & beware that (without very vrgent occasion) thou spit not of some pretie space after thou hast receaued: & whe thou so doest, let it be in some cleane & de-cet place. Pause likewise a while befo-re thou eate any meat, least thou mixe corruptible foode with that deuine & heauenly food, which thou hast so lately receaued. It were very comen-dable also for him that had the comodi-ty and means, to inuite some poore body to dinner with him on that day, that so he might receaue that Lord in his mebers, whom he receaued eu-^{Note.} nowe in the blessed Sacrament. But he that hath not the comodity to perfor-me this in acte, maye in wil and wishe execute the same, which our Lord wil regard as the deed it self. And note howe on that day thou receuest, thou art bound to take greater heede then on other daies, of distractiō in seculer causes, of profane cōuersatiō, of playe, of immodest laughter, of superfluous

talke , but much more of dishonest
talke , of murmuringes and detrac-
tions , being a very vnsit thing , tha
out of that mouth , wherin the word
incarnate hath so lately entred (which
thou hast receaued in this blessed Sa-
crament) should so dissonant wordes
proceed , and so offensive to this eter-
nal worde of God . Finally , take heed
of eating and drinking to much , and
of euery other thiag that may hinder
thy deuotion , which on this daye
thou must indeuour to intertwaine as
diligently as may be , by reading of
some good booke , or making lon-
ger prayes , hearing of sermons or
lessons (if there be any read) or o
therwise occupying thy self in doing
some spiritual or corporal worke of
mercy .

Of spiritual receauing.

C A P. 15.

HI S most holy Sacrament
of the Aultar (wherin is con-
tained the very real body and
blood of our Sauiour Iesus

Christ

Christ , and by the same his passion
and dolful death represented vnto vs)
is of such vertue and excellencie , that
it not onely profiteth such , as with due
preparation doe really receaue the
same , but extendeth also the vertue
thereof to those , that with faith and
inward zeale desire to receaue , albeit
sacramentally they doe it not . And
therfore besides this sacramental re-
ceauing (whereof I haue intreated in
the former Chapter) the holy Doc-
tors exhort vs to vse a spiritual re-
ceauing of the same . For like as there
be three kindes of Baptisme defined ,^{3.} Kindes
of Baptis-^{me.}
the first of blood , which is that wher-
by a Martir is baptised in his owne ^{1. Of blond}
blood , or rather in the blood of
Christ , sith by dying for his sake he
maketh it his : the second of water ,^{2. Of vva-}
ter.
which is the first sacrament that every
one of vs receaueth , and by means
therof are al made the members of
Christ , and called Christians : The
third of the holyc Ghost , which is that
kinde of Baptisme that such receaue
as haue a desire , and yet can not sa-^{3. Of the}
cramentally be Baptised , to whom
the holy ghost .

O

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talke , of murmuringes and detrac-
tions , being a very vnsit thing , tha
out of that mouth , wherin the word
incarnate hath so lately entred (which
thou hast receaued in this blessed Sa-
crament) should so dissonant wordes
proceed , and so offensine to this eter-
nal worde of God . Finally , take heed
of eating and drinking to much , and
of euery other thiag that may hinder
thy deuotion , which on this daye
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therwise occupying thy self in doing
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kinde of Baptisme that such receaue ,^{2. Of vvater.}
as haue a desire , and yet can not sa-^{3. Of the}
cramentally be Baptised , to whom
the holy ghost .

O

the holye Ghost imparteth the grace
of Baptisme, albeit he geue them not
the sacrament it self. Euen so likewise
be there three kindes of receauing.
The first is that, whereby we are in-
corporated and vnited to Christ by
fayth and charitie, and hereof is that
saying of S. Austins to be vnderstoode
Beleene, and thou hast eaten. The second
kinde is the sacramental receauing: to
witt, whē Christiās doe really receaue
the consecrated hoste at the priestes
handes, whereby (being wel disposed
and prepared therunto) they receaue
those meruailous graces, whereof I
haue alreadye spokē. The thirde is this
spiritual maner of receauing, which is
done by a lōging & zealous desire to
receauē this blessed Sacramēt: which
implieth the firstmaner of receauīg to
haue gone before in deed & effect, to
witt, that a man is vnited to Christ by
fayth & charety: & the secōd in desire &
effect, to witt, that he hartilie desireth
to receauē this blessed Sacramēt. The
which spiritual kinde of receauing
thou maiest frequēt by preparing thy
self therunto in maner folowing.

When

When thou goest to Masse on such
dayes as thou art not purposed sacra-
mentally to receaue, cal to mind the
fruites of this B. Sacrament, and the
meruailous & effects it worketh in the
soules of suche as woorthely receaue
the same, wherof doe thou with al thy
hart desire to be made partaker. And
thus shalt thou with this desire & pur-
pose come to heare Masse, and at such
time as the priest beginneth to say the
general confessiō, or a litle before, exa-
mine briefly thy conscience, reducing
to minde such sinnes & faultes, at least
the principal, wherin thou hast offendē
since thy last cōfession or exami-
natiō. And being penitent thereso-
re, beseeche God humbly to forgene
thee the same, purposing to confesse
thē to thy ghostly father, as soone as
thou maiest cōueniently, & to amēde
thy life hereafter. Thus maiest thou
herein occupiethy self, whiles the pri-
est is makīg his readic to saye Masse, &
recitet the general cōfessiō sōewhat
more or lesse according as thou shalt
find it expedient. Afterwardes heare
Masse, behauīg thy self therein as I ir..

O 2

The ma-
ner of pre-
paring our
selues to re-
ceaue spiri-
tually.
See the
13. Chapter
aboue.

instructed thee in the fourth Chapter, and at such time, as the priest is about to receave, prepare thou thy self also in like maner as if thou wert then ready to receave, lifting vp thy heart a new to thy Lord and maker contained in that Sacrament, and inflaming thy soule with new desires to receive him: and hauing so done, beseeche him humbly (rather with sure of heart, then sound of wordes) that for so much as thou maiest not then sacramentally receave him, yet that of his infinite goodnes it may please him to impart the vertue and fruities of this meruailous sacrament vnto thee, in graunting them spiritually, as he best can & knoweth howe to doe the same. Thus hauing made thy petition and humble prayer (according as the holy Ghost shal vouchsafe to inspire into thy hart) beleue assuredly how that most bountiful and benigne Lord, (who desireth nothing more then to comfort vs, and to geue him selfe vnto our soules) will satisfie thy desire, and gratioulye graunt vnto thee the giftes and vertues

tues of this B. Sacrament, albeit thou sacramentally receave it not. Wherin he shal doe according to his ^a promise, to witt: that, such as hunger and thirst after righteousness (for such is this B. Sacrament) ^a Mat. 5.4 shal be satiated: His holy mother hath also ^b prophecied that ^b Luc. 1.5 he shal fill the hungrye v^r with good thinges: for thus oughtest thou in hungry manner to be affected towards this sacrament, which is the true satietie. And beleue assuredly, that in case thou haue this seruent desire, and want not fayth, thou shalt gaine singuler consolation and profit by this spiritual receauing: which may likewise be v^sed, not onely once euery day (as is ^{receiving} the sacramental) but many times, if ^{may be often} tymes in one day thou happ to hear many ^{frequented} Masses: yea, thou oughtest euery time thou seest the host consecrated, to accustome thy selfe forthwith to haue an elevation of minde thereunto, longing to eat thereof, and to participate of those pretious fruits that proceede out of the same. For if vpon the sight of any strange and delicate fruities or conserues, thou be forth-

with prouoked with a longing desire to feede and taste theron: how great a shame and confusion shoulde it be vnto thee, if seeing this fruit of the virginall wombe which is contained in the consecrated hoste (being a much more pietious fruit then that of the tree of life) thou shouldest not forthwith feele a longing and great desire to enioye and receaue the same. By thus accustoming thy selfe to couet this heauenly fruit and diuine foode, with farre greater desire then anye corruptible foode, thou maest with great facility gaine muche spiritual treasure, and often reape this diuine consolation, by often receauing spiri-
tually, as is aforesaid. Having nowe in
this wise receaued, yeeld thankes to
thy Lord and Sauiour for this his sin-
guler benefite, and in al other thinges
behaue thy selfe according to that
which I haue tolde thee in the former
Chapter, euen as though thou haddeſt
then receaued sacrametally. And thus
maiest thou passe on the time, til thou
come to receaue sacrametally in deed
which thou oughest not, for al this

Gouern-
ment after
spiritual re-
ceauing.

spiritual

spiritual exercise to omitt, but rather at thine ordinarye times with great zeale to frequent and vse the same, for thus must thou needes doe to make thy spiritual receauing so fruitful as I tel thee: one of these helping greatly the other, and as wel the one as the other shal redound to the singuler be- nesite, and comfort of thy soule, & to no fial increase of spiritual strength.

of the temptations vvhich ordinarilye of fer them selues to suche as haue begonne to vvalke in spiritual vwaye.

C A P. 16.



A VING hitherto intre-
ated of the most necessary
exercises that every Chri-
stian man (minding since-
rily to dedicate him self
to diuine seruice, & to liue spiritually)
ought to vse & spende his time in, it re-
maineth that I nowe speake of the incum-
brances & temptations, which ordi-
narily offer the selues i this spiritual
life, & of the remedies which we are to

a Job. 7. a vle to ouercome them. For this must needs be presupposed, that our life (as Job sayeth) is a continual warfare upon earth, the which doth growe so continual much the greater, as a man draweth nearer to Gods seruice, and meaneth

The Diuell to abandon this worldly life: especial-
ly in the beginning, til such time, as
beginning he haue somewhat subdued the pas-
sions of his fleshe, according to that

which the wise man doth farewarne vs, saying: *My sonne, approaching neere to the seruice of God, stande in righteousness, and feare, and dispose thy selfe to temptation.*

b Eccle. 2. a. For looke how much a man groweth stronger, and gaineth more spiritual treasure, by leaning to God, and leauing the world, and so much more doth our ghostly enemies the devils malitious rage increase, and with more violence doe they force them selues by sundrye temptations to afflict vs. Yet are not we to trouble our selues thereat, nor to growe faint hearted, or geue ouer the race we haue so happelye begonne, yea we ought rather to fight manfully & to reioyce, considering that al the tem-

ptations

ptations and persecutions, wherwith Tempta-
tions profitable.
our aduersaries may any waies afflict vs, if we force our selues to fight, and manfullie to withstand them, shal occa-
sionate our greater gaine. For by
means of these temptatiōs our soule
is proued and purified, and the pride
of man repressed from growing *in-
solent* through Gods giftes, or his
owne good workes, (wrought
through Gods grace) whiles by these
temptations, he seeth his owne weak-
nes and miserable frailtie. They make
vs also more wary and diligēt to ex-
ercise prayer, and other good deedes,
wherby it maye please God continually
to defend and keep vs. Finally they
be an occasion of diuers and sundry
great benefites. And for this cause it is
that our Lord suffreth vs to be thus
tempted, and yet not aboue that our
strength is able to beare. Let vs thinke
therefore (as S. Iames saith) that then is
great matter of ioye offred vnto vs, vwhen
we shall fall into diuers temptations:
as wel for the meede and spiritual fruit
we may reap therby, as also for the
apparant e testimonie it geueth vnto

P.

s, that we are not in flauerie and bondage to the deuile, who vexeth not, nor striueth in this wise with those which he hath already vnder his dominion, but with such as be deuided from him, and folow the footsteppes of Iesus Christ our souerain Lord & captaine. In consideration wherof, we read of diuers Saints, that being greuously & long time tempted, would neither pray thē selues, nor suffer any other to pray to God for their deliuerance, or for the taking away of these temptations, but verye willinglye that it might please almighty God to geue them aide and strength manfully to withstande them.

A sverte exhortation and encouagement.
Nowe therfore (good brother) if, hauing begonne to folowe this thy Captaines Steppes, thou feele thy self afflieted with diuers temptations and crosse ouerthwartes, be not dismaide therwith, but plucke vp a good heart, not beleuing for al this, but that thou walkest rightly, and i our Lordes way. Thinke how in like maner the same also happened to him, he vouchsaing to be tempted for our exam-

ple

ple and consolation: whom if in case thou imitate rightly, in resisting and fighting manfully against them, thou shalt afterwardes by trial finde that true which is written ^a Happy is the man that susteineth temptation: who being by this meanes proued, shal receave the crown of life, which is not geuen, but to those that doe fight manfully. Thus being both counsailed and encouraged by this good consideration, take vp such wepons, and brandishe them before hande, where-with thou must with stand and fight against thine enemies, at all times when any neede shal vrge thee therunto.

^{a. Jac. 1.b.}
^{b. Tim. 2.a.}
^{c. 4.b.}
^{d. Apoc. 2.b.}
^{e. c.g.}
^{f. Job 3.d.}

And for so much as the temptations and assaultes, which assaile vs in this life, be manifold, and very different, like as also our enemies be manifolde and different: I shal first prescribe vnto thee certain wepons and remedies, generally to withstand and remedie al temptations what so euer: and afterwardes I shal set thee downe others that are particular, according to the particular kinde

and qualitie of euery temptation.

Temptatiōn, albeit I shal first aduertise thee of one thing: yet are they in no profitable to our soules, as is aforesaid: and that they maye yeeld vnto the matter of so singuler profite, whē God shal permit them to come vnto thee: yet art not thou for al that to craue, seeke, or intrude thy self into them: sith this should be a farre greater temptation, and then might it wel happen vnto thee according as is written, *that he that loneth peril shal perishe in the same.*

a Eccle. 3.d

General remedies to be vsed against temptations.

C A P. 17.

OR so much as it is so weightie a matter, and of so great importance to this fight, and to resist tentations, for feare of being ouercome, and falling into sinne: it behoueth vs to haue always a vigilant eye, and

to

to be furnished of suche weapons as be most requisite for this future cōbat. Such therfore as may serue generally to defend thee from al kinde of sinne, be these considerations following, which thou must exercise, not onely in time of fight, but in time of ^{In time of truce, vve} peace also: that whē neede requireth, ought to thou maiest haue them ^{prepare for} in more re-adines.

First consider the dignitie of thy ^{The dignitie of mās} soule, created to the very ^a likenes and ^a soule. similitude of God almighty: and how ^{a Gen. 1.c.} whiles it persisteth in grace, it is so ^{Colos. 3.b} beautiful and bright, that the maker him selfe delighteth to b dwel ther in, ^{b Job 12. c.} and al the holy Angels and quiers of heauen doe reverence and reioyce in it: but immediatlye after it hath once cōsentend to sinne, God straight waies departeth out therof, and the deuil entreth in, polluting and chaunging it into so vgglye and abominable a state, as if the sinner could then see him self, he would be therewith vtterly confounded, and haue him self in extreme horrour. If therfore it ^{An apt cōparaison.} would lothe the so much to cast a

new & rich garment which thou hadst bought into a puddle of mire, or otherwise to pollute the same: how much more lothe and unwilling shouldest thou be so filthely to pollute thy soule with sinne, it being a much more pretious thing, without all comparison, then any most gorgious and glistering attire of body.

One mortal sinne
cause of innumer-
able sor-
rows.

^a Chrif. ho.
^b in Gen.

^b Chrif. ho.
^c ad pop.
Antioch.
^d F.R.C. 18.
^e 33.c.d.

Secondly consider, howe besides this euil, one only sinne doth cause thee to incurre innumerable other miseries, sith by committing but one mortal sinne, thou loosest the grace of almighty God, and his amitie annexed vnto his grace. ^a Thou loosest the infused vertues, and the gifts of the holye Ghost, which adorned thee, and made thee beautiful in the sight of almighty God. Thou loosest the repose and ^b serenitie of a good conscience. Thou loosest the ^c merite of all such good deedes as thou hast done before, and the participation of the merites of Christ our head, seing thou art not any longer vntited to him by grace and charitie, and so remai-

nest

nest an enemy to thy Creator, ^c de-
priued of the inheritance which ^d Mat. 7. d
Christ by his pretious blood had
purchased vnto thee, condemned to
euerlasting tormentes, a thrall and
^e bondslauke to the deuill, who by all
meanes possible seeketh thine vtter-
ouerthrow. Briefly, thou incurrest so
many other daungers, as no tongue
of man can sufficiently declare them.
What man is he then, that wil be so
madd, as for a short and beastlye de-
light that sinne may afforde vnto
him, to incurre such huge heapes of
extreme miseries, and incurable cala-
mities?

Thirdly consider, howe by striuing
to resist temptations they stay not
long, but vanish and fleete away, and
thou by hauing vanquished them,
shalt remaine enriched with greater
meede, honour, and consolation. The
blessed ^b Angels of heauen shal also ^b Mat. 4. b
come and serue thee, like as they did
to our blessed Sauiour, hauing ouer-
come his temptatiōns. But if on the
other side thou let thy selfe be lewdly
ouercome, the delight of sinne shal

forthwith passe away, and the gripes, confusion, and discontentment, that remaine behinde, and gnawe thy gil-
tie conscience, shal afflict thee much
more thē any resistāce making might
possible haue done.

Fourthly consider, that if thou ea-
sily consent to sinne, thou must after-
wardes painfully redresse the euill
which thou hast committed. For as
much as thou must needs suffer great
sorowe in bewailing it, shame in con-
fessing it, paine in doing penance for
it, besides a million of other difficul-
ties, al which thou maiest avoide, by
fighting manfully, and not cōsenting
vnto sinne.

Fiftly consider, that looke how
much more thou shalt vse to consent
to sinne, and so much more shal thy
temptations increase, and thy strenght
decay: and thus at length shalt thou
procure a wicked custome, which af-
terwardes wil al most be impossible
for thee to leaue of. For(as a S. Austin
sayth) *Vvholes vve resist not a custome
vve make it a necessitie.* But cōtrariwise,
if thou force thy self to resist in the

begin-

An euil
custome
hardly to
be cured.

*i. Aug. li. 8
onf. c. 5.*

beginning, thy strength shal daylie
increase, and the tentatiōs waxe more
weake and feeble. Suffer not ther-
fore thy self through a litle negligē-
nce at the first, to receaue afterwardes
a desperate and incurable wounde.
In these and such like considerations,
if thou eftsoons exercise thy selfe,
beleeue verilye to receaue great
helpe therby, against al kind of temp-
tations.

There be yet other wepons, and Other ge-
neral remedies to be vſed against medies a-
sinne, as is the often frequentation of gaſt sinne.
Oltē ^a praier ^b Mat. 26.
gauē vnto his disciples the night befo- ^d.
re his holy passion, ^c exhorting them ^{Mar. 14.d.}
so many times to praye, for feare of ^{Luc 22.e.}
being ouercome by temptation. It hel-^{Meditatiō}
peth greatly in like maner to medita-^{of the four}
te the foure last things, to witt:
Death, Judgement, Hel, and Heauen,
according to that saying of a holyc ^a Eccl. 7.d.
writt: *In al thine actions remember the last* ^{The reding}
things, and thou shalt not sinne euerla ^{of holyc}
stingly. An other general remedie is ^b Mat. 4.a.
the reading of holy scripture, cōmit- ^{Mar. 1.b.}
ting certaine sentences and particuler ^{Luc 4.a.}
Note.

authorities therof to memory, such as shal most fitly helpe thee against the tentations wherwith thou maiest be assaulted. This remedie did our Lord and Sauiour *Iesus Christ* teache vs, when being tempted by the deuil in the b wildernes, he ouerthrew and repulsed al his temptatiōs by the text of holye scripture. The remembrance of particular examples of holy saints, shal likewise helpe theſe, ſetting before thine eycs how they behaued them ſelues in ſuche tentatiōs as thou feeleſt.

The holyc
name of
I E S V S
of great
virtue.
c Hicron. in
Hilarionē.

Ber. Ser. 15
in C. int.

The signe
of the holy
Crosse.

d Athans.

in Anton.

Chris. hom.

ss. in Mat.

Cyril Ca-

tec. 4. &c.

13.

Hist. Trip.

li. 6. ca. 1.

Ex Theo-

abreto. li.

cap. 3.

Christ cruci-
fied.

It helpeth also not a little against all tentations to cal oftentimes vpon the holy name of *I E S V S* with a zeale & feruour of faith, and withal to make the d signe of the holy Crosse vpon thee, which the deuil doth greatlye dread, (especially being made with a lively fayth) as where with he was once vtterly confounded. And if for al this thou finde thy ſelue ſtil infested with these tentations, it ſhal help thee very much to beholde our Lord and Sauiour *Iesus Christ* crucified with the eyes of thy ſoule: remembra-

those

those moſt ^a greeuous tormentſ which ^{Ber. Ser.} he endured for thy ſake, and ſo ſhalt ^{43. in Can-} thou wel knowe, what a ſmal matter ^{tic. & Ser.} it is, to abide patiently for his ſake al ^{42. de mo-} that labour and toile which thou pre- ^{ben. viii.} ſently feeleſt.

An other remedie, and that of great efficacie, is the often frequenation of ^{The Sacra-} ^{uentine re-} ^{medies a-} ^{gainſ al} ^{tempta-} ^{tions.} ^{mentes fo-} ^{uerain re-} ^{medies a-} ^{gainſ al} ^{tempta-} ^{tions.} those two moſt holy Sacramentes, of Penance, and Receauing: ſith these are the ſoueraine remedies and medecines, which our Sauiour (desirous of our ſaluation) left vnto vs, & awel to cure our present woundes, caused through our former ſins, as alſo (they ^b Cip. Cer. being already healed) to preſerue vs ^{de cera-} henceforth from incurring the like ^{Dom.} dangers againe. And albeit the uſe of these diuine Sacramentes is (as I haue ſaid before) at al times verye profitabile, yet much more doe they helpe vs in the time of our temptation. For ſo much as a man standethe then moſt need of grace and ſtrength, when he is moſt greeuously assailed by his aduersary: and then no doubt, but this grace is moſt plentiful and cer- taine, when it is ſought for by

meanes of these most holy Sacramēts: besides the counsaile and comfort which every one may receave of his ghostly father, to whom he shal humbly vnfolde in confession al his whole daunger and vexation. In like maner, if it should so fal out, (which God forbid) as being ouercome by tentation, thou shouldest fal into any sinne, see thou presently applice and vse this remedie of Confession, not permitting thy self, for neuuer so smal a while, to remaine i mortal sinne, sith (as S. Gregory saith:) *The sinne vvhich is not vashed away vwith the vvater of penance, dravveth vs dovvne vwith the vveight thereof, and maketh vs to fal into other sinnes.* It behoueth therfore with like diligence to procure a present saulue for this spiritual sore, as we would doe for a corporal disease, albeit lesse dangerous a great deale.

The last general & right soueraine remedie, not onely to vanquishe tentations, but not to be troubled with them at al, is, to shunne and carefully eschewe the occasions wherof they commonly doe proceede, as be-

*a Gre. lib.
2 S. Moral.
cap. 12.*

*Occasio
sinne to be
eschewed.*

super

superfluous riches, idlenes, profane conuersations, lewde companies, tumults of people, places and times where and when sinnes are committed: and finally al such daungers and occasions, whereby thou maiest cal to mind to haue hertofore fallen into sinne, or at least into tentation.

*A preamble concerning the Remedies
against particular tempta-
tions.*

C A P. 18.

ALBEIT the particular sinnes, as also the temptations which induce vs thereunto, be very many, yet are they al reduced vnto seuen, which are commonly called Capital: as being the heads, rootes, and fountaines out of which the other are deriuied. With these seuen sinnes be there three enemies, that assault vs: the Fleshe, the world, and the Deuil, according as is gathered out of that saying of Saint John ^a the euangelist: *All that is in the* ^a *I. Ioh. 2.c* *The flesh,* ^{the vworld,} ^{and the} *Deuil.*

*v*vorl^d, is concupisence of the fleshe, concupisence of the eyes, and pride of life. The flesh doth tempt and induce vs to three sins, Lasciuiousnes, gluttony, and slouth: The world, to couetousnes, & desire of temporal things that are therin: The devil doth suggest and allure vs principally to pride, wrath, and enuy.

I shal therefore, according to this order, intreate of the wepons which we are to vse against these three sworne enemies of ours, and of the reme-
dies which we must vse to preserue vs from such sinnes as they induce vs to.

The temptations of
the fleshe
moste dan-
gerous.

Of al other temptations, those of the fleshe be the most difficult and dangerous, as rising of a domestical and verye importunate aduersarye: And therefore it behoueth vs herein to vse greatest diligence and circumspetion.

Remedies against lasciuiousnes.

C A P. 19.

THE first remedie which a man is to take against lasciuiousnes, is with

with al diligence to flye the occasions^a of sinne to
suche as commonlye vse to enkendle esche-
disordinate concupisence in our fleshe: as for example, the conuersing
with such persons which either are wont,
or at least wise are not vnlike
to prouoke and enkindle in vs this
wicked fire, sith, (as S. Isidore saith)^b 2. de sum-
The firſte darteſ of luſt are the eyeſ, which mo bono.
(b Ieremie ſaid) *had geuen hiſ ſoule in leb. 31. a.b.*^{c a. 39.}
praye. And to make vs vnderſtand this,
danger the better, S. Gregory saith,^d Eccl. 9. b.
how it is not lawfull for vs to fixe our
eye on that, which is not lawfull for vs
to desire, ſeing that deth is wont
commonly to enter into vs by the
windowes of our eyeſ and other ſen-^e Ier. 9. f.
ſes. And therefore thou muſt take
heed in like maner of uttering anye
dihonest and ribald wordes, which
corrupt good maners, as the Apostle
ſaith: as also of liſtning to them, or
of reading bookeſ, wherin ſuch laſci-^f Col. 3. b.
uiouſ and filthy wordes are written.
But muſche more oughteſ thou to
ſhunne theſe touching of ſuch persons, Eph. 5. a.
as may occationate a carnal alteratio-^g 1. Cor. 15. a.
in thee, and neuer to be in their com-

pany alone, being this fire is wont with
solitarines and oportunitie soonest to
be kindled. For this cause doth S. Ie-
tome write these wordes to Neapo-
litanian ^a Cleric: *If through thy office and function of
priesthood thou shalt be forced to visite any
widow or virgin, see thou enter not alone
into her chamber, but take vwith the such
a companion, as that by his presence thy sou-
le may be preserued.*

^b Ier. vbi
supra. Ber.
fer. 61. de
modo ben-
vnu.

Flight mo-
re safe the
fight.

Eccles. 3. d.

^c Eze. 10. f.
Ber. fer. 51.
de modo
benvnu.

Take heede also of receauing any
letters ^b or tokens from such persons
being absent, as also of sending anye
vnto them, seeing thes things are
nothing els but stickes which kindle
and keepe in this wicked fire. Finally
this vice (as S. Austine saith) is much
better vanquished by flying then by
fighting: and therefore it is requi-
site ^c that thow alwaies flye the peril,
for feare of perishing in the same.

In this respect also beware of
being idle at any time, and of too
much pampering thy fleshe, with
dysordinate eating and drinking, with
too costly and gorgeous apparel, with
sleeping in too soft & easie bedding.
Brieflye beware of al such like deli-

cacies

cacies, which are al of them sturcis
vp, and prouokers of this brutish ap-
petite. For otherwise, no doubt but
experience shal testifie that to be a
most true saying of holy writt, that ^a ^a Ps. 136. a
*He vwhich nourisheth his seruaunt too
daintilye, shal finde him afterwardes
obstinate and rebellious.* It shal therefore
be greatly profitable for suche as be
yonge, and of sanguine complexion,
to vse now and then some kinde of
discipline, hear-cloth, fasting, wat-
ching, and other like corporal au-
sterities, wherewith the brodes of
our fleshe are bridled, and it made
obedient and subiect to the spirite.
For if S. Paule did in this wise cha-
stise his body, (as he ^b witnesseth of ^b Cor. 10. b
him selfe he did) much more ought
he to doe the like, who standeth in
greter need of this medicine: besides
that every one of these chastisements
shal encrease thy merite, they being
al of them works of penance, which
others doe of mere free wil, only to
occasionate their greater meede, and
to please almighty God.

Secondly, thou must be meruai-

Q

The 2. Remedy. lous heedy and circumspect, to expell these wicked thoughtes presently after they beginne once to solicit & trouble thy minde, & to stirre vp thy flesh enforcing thy self al thou maiest, not to geue them any entrance, but in lieu therof to occupie thy minde in some other good and godly cogitations. And thus must we likewise behau our selues in every other temptation and suggestion of the ennemy but especially in this of the flesh. For looke by how much more thou suffrest such thoughts to enter in, and persecutest in them, and by so muche more shal they fortifie them selues, & with greater difficultie be driven out againe, which would never come so to passe if at the vertie beginning thou diddest expell them, and oppose thy selfe māfully to bear of their first brutes. Wherupon a holy father said verily aptly, that the thought of fornication, if we resist it in the beginning, when the deuil doth first put it into our heartes, is as brittle as a bulrushe, and may right easily be broken: but if we receane it with delight and pleasure.

A pretie similitude.

pleasure, and linger any time therein then doth it become as hard as yron, and verye hardye can be broken. Wheruto may that saying of the psalmist be fitly applied *a* Blessed is he that ^a Psal. 36. *shal breake his little ones*, to wit, the beginning of his tentations, *vvith the stone*, which is, ^b Jesus Christ. ^b 1. Cor. 10. b

But if in case through thy retchelnes and smal regard these temptatiōs had made a breache, and were alredie fortifid in thy fleshe, and thou therby in daunger to consent and yeilde vnto them, let this be then.

The third remedie, to crye amaine vpon God with great zeale and affectiō (like as they vse to doe which in the maine Seas are sodainly endāgered with some horrible tempest) crauing his diuine helpe with certayne short and pithie sentences, like to these, *a* Deus in adiutorium meum inten- ^a Ps. 69. a
de ^b Domine vim patior, responde pro ^b Psal. 32. c
me. ^c Domine ne discedas a me. ^d Ne tradas ^c Psal. 37. d
bestiis animam confidentem tibi. ^e Iesu fili ^e Mar. 10. g
David miserere mei. With these and suche like woordes maest thou inuocate his diuine fauour. It shal likewise

Q. 2.

be very good for the to recommend thy self to our blessed Lady , and to the holy Saintes of heauen, especially to such as thou bearest most deuotion: yea and to seeke out some vertuous man , if peraduenture at that instant thou couldest come by any, who with his godly exhortations and good prayers might helpe the very greatly.

The 4. Remedy.

Sensible affliction v-

rie necessa-

rity in extre-

mities.

^a Gre. PP.
initio vita
^b D. Benedi-
cti, que ha-
betur li. 2.
Dial. ca. 1.
& sequ.

The 5. Re-
medie.

The fourth remedie in this case shalbe to procure some afflictiō to thy body, by fasting, watching, discipline : yea, and in the time of daunger to cause some sensible and present grief, that thereby the stinges which thou feelest may be repressed, and thou be made to forget those vnlawful delights wherunto thou art prouoked. This remedie did Saint ^a Benet vsc, feeling some concupiscence in his fleshe through the remembrance of a woman ^b who stripping of his clothes, rowled him self naked vpon sharpe thornes, and ther turned him self so long, til his bodye was of a goare blood , and so vanquished his temptation.

The fift Remedy is, often tymes

to

to thinkē of death : for so muche as no one thing (sayth Saint Gregoire) ^{b Greg. lib.} ^{16. Moral.} is of so great force to daunt the de-^{cap. 31.} fires and concupiscences of the flesh, as to thinkē of the vgglynes and de-^{a lib. 1. de-} formity therof, being once dead. This ^{spir. forni. in} remedy did a holy father vsc, ^a of whō we reade in the liues of Saintes, that ^{2. part. vit.} ^{ss. P. litera.} being much disquieted with wicked ^{f. & lib. 7.} suggestions towardes a woman, whō ^{cont. fornic.} he had before bene aquainted with in the worlde , and finding no meanes how to ridde the same out of his minde , it hapened on a time, that a frend of his being come to visite him , amongst other things , tolde him, ^{An history} ^{of great ef-} howe the same woman was departed. ^{ficacie.} This good father geuing eare vnto him , and being wel informed of the place where she was buried , got him thither on a night: where, opening the sepulchre in which the dead bodye was laid, and finding it now rotten, and stinking very filthely, put a handkerchefe which for the nonst he had broght with him, in to this carrenly filth , and therewith returned home againe to his lodging. Afterwardes,

Q 3

when either this, or any other woman came vnto his minde, he presently tooke this cloth, and rubbed it al omer his face, saying : *Glutt thy selfe thou luxurios vretche, glutt thy selfe vwith this filthie fauour of stinking fleshe;* and by this meanes was deliuered of this tentation.

The. 6. Re-
medie.
a Ber. serm.
38. de mod.
ben. viii.
Pallad. vi.
29. de
Pach. v. 59
de Helen.

Confession
confoundeth the
Devil.

The sixt remedie, and that verye soueraine, especially for religious persons, to subdue both thes & other temptations, is, presently to reueale their thoughtes to their superious and ghostly fathers, this being a thing that wonderfullye displeaseth the devill, and that causeth him to flye with vtter confusion, like as a man would do, if the woman whom he solicited to lewdnes, should forthwith discouer his dishoneste vnto her husband. This counsaile did a holie father geue to a yonge man afflieted with this temptation, who following the same, and feeling on a night this conflict, ranne divers times to this his ghostlye father, returning euermore as his temptation retorneled, and declared to him what he felte

and

and suffred, seriously recommending him self to his good prayers: and by this meanes, what through the good counsaile which his ghostlye father gaue vnto him, and the godly cōsolations wherwith he encouraged him, it pleased almighty God that he was perfectly deliuered.

These particular remedies, together with the general spoken of in the former Chapter, shal greatly helpe to defend thee against this sinne. And yet besides those common considera-
*4. Ambr. in
cap. 4. I. wo.
Ber. Serm.
29. de mo.
ben. viii.*
tions there assygned, thou maiest take
for a scuēth remedie others that serue
more particularly against this sinne: as
might be the aduises following.

First consider, howe almighty God General
doth looke vpon thee, and thy gar-
considera-
tions pecu-
dian Angel beholdeth al thine actiōs, lierly ser-
that by thys means thou maiest be
ving agaiſt
ashamed to perpetrate so dishonest
lasciuious-
an act in their celestial sight and pre-
ſence, in that before any man were he
neuer ſo ſimple, thou wouldest not be
ſo impudent and shameleſſe, as to
commit the ſame.

Secondly consider, howe thy ſoule

is with this vice most notoriously polluted: yea, thy fleshe it selfe, and al thy members, (which whiles thou perseuerest in grace, are the temple of the holy ghost) become nowe through this sinne the members of an harlot, as a S. Paule saith: and from a companion and felowe of Angels, (which thou art, living in chastitie) thou makest thy self a companion and felowe to brute beates, by liuing dishonestly.

Thirdly, consider the particular discommodities that rise of this abominable and stinking sinne. First it shortneth life, impaireth strength, ouerthroweth a mans complexion, lconsumeth his substance, and spoileth him of his good name, for that there is not any sinne so infamous amongst al men, as this is. Briefly, this vice occasio[n]eth an infinite number of other euils, which dayly experiance doth declare and teache vs.

Fourthly, consider, that albeit thou wouldest never so faine wallow stil in this pestiferous puddle of sinne & desire never so greatlie to satiate this

corrupt desire of thine, yet shal it be impossible for thee so to doe, this being one of the thinges that is neuer satiated. And therefore, looke how much more thou wadest in this vice, & so much more shal the thirst ^{Arist.ca} of concupiscence be inflamed: even ^{1.lib.7.de} like to fire, the which, looke howe ^{bist.animal.} muche more wood there is heaped vpon it, and so much more doth it kindle, and the flame growe greater. All these things, if thou weigh them wel, and often, shal suffice I hope, to make thee abhorre this brutal sinne, and cause thee manfully to resist all such tentations as shall induce thee therunto.

*Remedies against the seconde sinne of
the flesh, vvhich is Gluttony.*

C A P. 20.

The second sinne of the Gluttonie flesh is gluttony, a great ^{a great} friend to ^{frend} lasciuiousnes, for as much as when the belly is ful, and the fleshe

R

too delicately intreated, this fire is quickly kindled, and a man falleth easily into the filth of lecherie, according as the scriptures ^a doe in sundry places admonishe vs. It behoueth thee therefore to be armed at al assayes against this vice, which is the dore and entrance to many others, and of the victory and conquest wherof, dependeth the victory and conquest of the rest. Whervpon those holy auncient fathers that liued hertofore i the wildernes, endeououred the selues al they might, to conquer and supprese this vice, vnderstanding right wel that but if this were first fullye vanquished, the other could very hardly be subdued. Yea, experience teacheth this to be a truth, how the deuil most commonly beginneth to geue his first onset with this temptation. Witnesses hereof are our first ^a Parents Adam and Eue, yea the very first temptatiō which he propounded to our Lord ^b and Sauiour Jesus Christ, was of this sort. Wherfore, to defende thee from this so venomous a vice, beīg one that doth hatch and breed so many other, apply these

reme

^a Pro. 20. a
Eccle. 23. a
Eph. 5. d
Jacob 5. c
2. Pet. 2. c

^a Gen. 3. a

^b Mat. 4. a
Luc 4. a
Mar. 1. b

remedies and aduises folowing.

The first is, that in eating thou seek to obserue fiue things, which preserue thee from fiue sundrie sortes of gluttony, wherof S. Gregorie doth in one of his booke make mentiō. The first is concerning the time, when a man eateth before his ordinary houre which thou must beware of, ^c forbe ring and forcing thy self not to take aboue two repalts a day, to wit, dinner and supper, and that at such conuenient and accustomed houres, as they keepe, which governe them selues most orderlie: more then at which times thou oughtest not to eat, without some notable necessitie. If therefore thou finde thy self at any time tempted to infringe this rule, and without sufficient cause to prevent thine houre, thou must fight, and make a forcible resistance, as did that holy monke of whom we find written in the liues of holye fathers, howe on a time being temp ted to eate in the morning before his accustomed houre, beguiled him self in this maner, saying: Tarye a

Five kinds
of glutto-
nic.

^c Gre. li. 3

moral. cap.

f. 3.

r. Eating
out of due
time.

d Celsian. li.

5. cap. 2. o

Hovva ho-
lye father
beguiled
him self.

while vntil the thirde houre (which is at nine a clocke in the morning) and then we wil eate. And when this houre was come, go too (sayeth he) let vs worke a while vntil the sixt houre (to witt noone) afterwardes, nowe let vs saye a fewe prayers or psalmes, nowe let vs lay our bisquit bread to steepe, and thus passed on the time, til his ordinarye houre was come, which was at the ninth hour, to wit, (three a clocke at after noone) & by this means was he perfectly deliuered from this temptation.

The 2. kind
of gluttony.
Daintie
meates.

The second kind of gluttonie consisteth in the qualitie, I meane, in eating of too daintie and pleasant meates, wherof thou must take great heed, contenting thy selfe with such diet, as may suffice to sustaine and nourishe thy bodie and not to delight and pamper it, according to that counsaile which S. Bernard doth geue vnto the. And if they shal seeme to be course and vnsauourie, apply that saulce which he b prescribeth, that is to saye, hunger, and that shal cause them to be sauourie ynoch. Re-

^a Ber. epist. 1. ad Rob. neforem. tob 6. a. Pr. 10. a. b Ber. vbi spr.

member

member also that singuler abstinencye of the auncient fathers of Egipt who thought it to be a superfluitie to eate any sodden meates, as S. Ie-^{s. Jerome.} rome telleth vs. Let therefore this their rigour make the ashamed of thy riotous excesses, and cause thee to refraine from eating of delicate & sweete meates, for feare thou be like to those amongst the people of Israe, ^a that desired flesh in the desert, ^{a Nu. 11. a.} and thereby prouoked the wrath and ^{& g.} indignation of almighty God against ^{Ps. 77. c.d.} them.

The third kinde of gluttonie is concerning the quantitie, that is, of eating more then sufficeth to sustaine nature, wheroff followeth (as S. Jerome ^{s. Jerome.} saith) that looke by how v much more a man filleth his bellye, and by so much more he emptieth and enfeebleth his soule. Thou must therefore shunne al such excesse, seeing meate is (according to S. b Au-^{b. Ang. cap.} stins counsaile) to be taken in maner ^{31. li. i.} of a medicine, whereof we vse not to receave anye great quantitie. Take heede then of ouercharging thy stomach with too much meate & drinke,

R 3

^a Inc. 21. ^b Rom. 13. d Gas our Sauiour doth admonishe vs
that by this meanes thou maiest es-
cape his future indignatio, and a mil-
^a Eec. 37. d lion of mischifes ^c that proccede out
of this vice.

The 4.
kinde of
gluttony.
Greedines
^b Eec. 37. d The fourth kide of gluttonie is tou-
ching the maner. When a man eateth
his meat too greedily, and with too
great aferuour, which appereth plain-
ly by his hastie & disorderly feeding,
& by setting his mind too much vpō
his meat. This vice doth the wise mā
in these wordes reprehend, saying:
*Long nor after euery kind of meate, nor eate
not greedilye vpon euery. dishe.* Whose
counsaile see thou endeavour thy self
to folow, & be not so wholy intētive
to the corporal foode which thou ta-
kest, but hearkē attētively to the good
lessons that are reade (if ther be any
such) or eleuate thy mind vp to God
with some holy cogitation, or say to
thy self some short prayer or sentēce,
that by thus doing both thy soule
and body may be nourished toge-
ther.

The 5.
kinde of
gluttonie.
The fist and last kinde of glutto-
nie, is an excessiue care and desire to
secke

seeke out diuersitie of meates & new-
fangled tasſs, which thou oughtest (as
a very blame worthy thing) greatlye
to eschewe, for feare of being like to
those whom the Apostle ^a speaketh
of, *that make their belies their God,* see-
king with as great care to serue and
satisfie the same, as were requisite for
the discharging of their dueties to al-
mighty God.

For remedie both of these and of all
other kindes of gluttony, the consi-
derations folowing shal greatly helpe
the, which thou maiest take for a se-
cond remedie.

First cōsider, howe much the ouer-
charging and heuines that remaineth
in thy stomack after thou hast surfe-
ted, doth more hurt and trouble thee,
thē the diuersitie of delicate & sweete
meates can delite & do thee good, the
tast & plesure wherof lasteth no lon-
ger, thē whiles the meat is passing frō
the mouth vnto the throte, neither af-
ter it is once thus passed, is ther any
memorial or signe of this delite re-
maining. And this maiest thou much
better vnderstand, if thou examine-

The 1. Re-
medie.

Taste, how
final a vvhic
le it tarri-
eth.

what thou art better now for al that thou hast eaten or dronke in al thy life. What hast thou nowe left of al the festlings, of al the sweet tastes, of al the daintie moreels that euer thou hast deuoured? Thou seest how al is quite vanished away, as though ther had never been any such thing. Make accompt therefore, when thou feelest thy selfe tempted with this vice, that the pleasure is already gone, which so speedilye passeth away. And care not for condescending to thy fleshe, in that it may thus disordinately desire.

Secondly consider the inconueniences that proceed of this sinne, ^a First, the cost and trouble which thou must be at, to satiate this thy gluttony. ^b Secondly, the number of bodily infirmities that growe by meanes of satifting. ^a Thirdly, it dulleth the mind of man and maketh him afterwardes vnfitt for spiritual exercises. ^b Forthly, cal to minde that euerlasting hunger and thirst which shal be in the next world, wher no one drop of water shal be graunted, as we gather plainly by that

example

Note vvel.

The 2. Remedy.
A. Fmb. lib.
P. Hch. 1.
C. Iclm. 12. &
16.
Ecl. 17. d.
Ose. 7. a.
Luc 6. d.

example of the iiche ^c glutton. Remember also into what a filthic substance thy body which thou makest now so much of, shal be resolued after it is dead.

The third Remedy is, to thinke of Christes and of his ^d Disciples absti-nence, being constrained through fa-mine, to plucke of the ears of corne, and to eate them: how our Sauour li-kewise ^e fasted fortie dayes in the de-sert. Thinke also of the gaule that was geuen vnto him ^f his extreme thirst to drinke being vpon the roode, ^f which thou oughtest euerye time thou art at-meate, to cal to memory.

The fourth remedy is, ofteentimes to remember that eternal supper of heauen, wherunto we are al inuited, as our Sauour by one of his ^a parables doth signifie. Consider how, minding to enioye this so happye and royal a supper, it behoueth the to absteine in the dinner of this life, that by so doing thou maiest then satiate thy self the better, like as we see in the world, a man that is inuited to a sumptuous supper, vseth commonly to be mode-

The 3. Remedy.

^d Mat. 12. a
Mar. 2. d
Luc 6. a.

^e Mat. 4. a
Mar. 1. b
Luc 4. a.

^f Mat. 27. d

luc 4. a.

^g Mat. 22. c

^h Lnc 14. d
Apoc. 19. b

ⁱ The plen-
tiful sup-
per in heau-

^j should
cause a
spare din-
ner in

^k earth.

rate and spare at noone, not to lose
the commoditie and pleasure of his
appetite at night.

The 5. re-
medie.

Occasions
to be es-
chewed.

The last remedie, and that a very
secure one, is, so much as thou maiest
possibly, to flye al occasions of glut-
tony, as be the feastes and banquets
of worldly me; where there is so great
abundance and varietie of dishes, so
manye meates, drinke, delicate and
pleasant fruities, amidst the which, ver-
y hardly may any man keepe sobrietie,
wher ther are so many thinges to
allure him to gluttony. Remember
what holy writt ^a saith of our mother
Eue, *hovv she saw v the tree to be very
good to eate, and fayre and pleasant to the
eye, vtherupon she tooke of the fruit, and
did eate, and gaue thereof vnto her busbād.*
and thereby was the cause of so great
a ruine both to her self, and to the
whole ^b race of miserable mankinde.
In like maner also thou shalt fal into
many miseries, if thou take not heed
of putting thy self into such like pe-
rils.

^a Genes. 3

^b Rom. 5. c.

Remedies

Remedies against the temptations
of slouth and idlenes.

C A P. 21.

HER is yet an other vice of the fleshe, engendred of the two aforesaid spoken of in the former Chapters, and is called slouth or Idlenes, which is a loth-^c engendred of lasciu-^d somnes, & disliking off spiritual thigs, viousnes and glut-^e tonie. ^f Ber. ser. 3. ^g Ascens. ^h Gre. 3. par. ⁱ cura pas-^j tor. admo-^k ^l mi. 16. ^a sap. 9. c. ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} 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cal enemy, thou maist helpe thy self
with these cōsideratiōs and remedies
which I shal now prescribe vnto thee.

The 1. Re-
medie.
Ber.de trip.
mōmet of tyme geūē vnto the in this mortal
mūs, lingual:fe, vvherof thou must not render an accōpt
& cordis. hovve thou hast employed it. For if we
must yeeld an accōpt of ēc̄ry idle
word, (as truth him self doth tel vs in
the holy Gospel) howe much the ra-
ther are we to doe the same, of time
ēuery mo-
ment to be spent in idlenes, & without any fruit
made ac-
compt of.
b P. Ignat.
in horas
singulas col-
ligebat se ē
cap. i. lib. 5. a
vitæ ipsius.
strike, saide thus vnto him self. b o my
Lord God, behould ther is nevv an other
hour of my life spēt, vvherof I am to yeeld
a reckning vnto the, and so forced him
self to spend the next hour better thē
he had done the former.

Secondly consider, howe if thou
once let the ^c time passe vnfruitfully,
which is geuen vnto thee to fructifie
and

and doe good in, it can never be pos-
sibly recovered againe, and so must
thou needes afterwardes lament the
losse of so pretious a thing through
thy negligence, and yet want meanes
to recover it anymore: for albeit thou
shalt haue a meaning to doe wel here-
after, yet is it d vncertaine whetherd *Mat. 24.*
d. 25. a
thou shalt haue time & leisure graun-
ted vnto thee to execute the same: and
Apoc. 2. a.
but if thou haue, yet is the good which
thou shalt then doe, due vnto that
present time, and the like thou both
mighest, and oughtest to haue done
in the tyme past.

Thirdly consider howe tedious &
painful the labours of worldlye men
be, to gather a few riches together,
and to purchase some temporal pre-
ferment, and howe they refuse no
paines to satisfie the humours of o-
ther men, and to gaine their gratiouse
lookes and faours, and thus be thou
utterly confounded, that they to get
vaine and transitoire things should
be more diligent, then thou to pur-
chase most pretious and everlasting
riches. Be ashamed likewise, that they

is past re-
couerie.

The toil of
worldlye
confoun-
deth the
flouth of
Christian s

should be more diligent and careful to please men, (being but bondslaves and wormes of the world) then thou to please almighty God, that celestial and most puissant Monarche. Thus reade we, of a holyc Father in the liues of Saintes, who on a time hauig marke the curious attire & tricking vp of a lewd woman, fel of a great weeping and said with in him self: Pardon me, I beseech the most puissant Lord and Souerane God in that I see the pains which this dishonest womā taketh but in oneday to trimme vp her self, farre passe al the pains which I haue taken in al my whole life to trimme vp & adornē my soule. ^{a Petrus de natalib. cap. 38.lib.6.de ss. ex He rachide.} The like almost is writte of the Abbot Pambus, who ha- uing scene in Alexandria a woman of no lesse curious attire thē the other, fel of weeping, & being asked the cause why, his aunswere was, that he wept aswel for the losse of that woman, as also for that he employed lesse care and studie to please almighty God, then she did to please men.

The second remedie, to make thee to take paines, & to worke wel in this

life,

The 2. Re-
medie.

life, is, to think often times of the glo-
rious fruite that these thy good tra-
uailes and labours wil one day yelde
vnto thee. For if the poore husband
man doe digge, delue, & til his groūd
in frost, I know, & I al the colde blasts
and stormes of winter, and cherfully
sustaineth al this toile & drudgery in
hope of the haruest which he shal haue
in sommer, that some times decea-
ueth him: howe ^a much more reason ^{a Iac.5.b}
is it that thou shouldest trauaile and
take pains to serue almighty God in
this life, hoping as thou doest, to haue
so plentiful a haruest in the life to co-
me, which never did, nor can possibly
deceauē vs, as both our faith, & al the
holyc ^b scriptures doe assure vs? And if ^{b 2. Par.5.b}
the hired seruāt weigh not the toile of ^{Prov.11.c}
his whole daies trauaile, for ioye of ^{Eccl.2.b}
the wages which he looketh to recea- ^{Mat.10.d}
ue at night: why doest not thou in like ^{Luc.6.c}
maner animate thy self to worke i this ^{i. Cor.3.b}
life, remēbring the abundant & incō-
parable reward that shal be paide vnto
thee at night, to wit, after thy death.
Neither can any mā attainē to so great
a reward, but by great pains & trauaile
as S. Gregory testifieth. Cal to mīde ^{S. Gregory}

The hope
of gaine in
the auen
tage to
make vs ta
ke pains in
earth.

should be more diligent and a careful to please men, (being but bondslaves and wormes of the world) then thou to please almighty God, that celestial and most puissant Monarche. Thus reade we, of a holyc Father in the liues of Saintes, who on a time hauig marke the curious attire & tricking vp of a lewd woman, fel of a great weeping and said with in him self: Pardon me, I beseech the most puissant Lord and Souerane God in that I see the pains which this dishonest womā taketh but in one day to trimme vp her self, farre passe al the pains which I haue taken in al my whole life to trimme vp & adorne my soule. ^{a Petrus de} The like almost is ^{b natalib. cap.} writte of the Abbot Pambus, who ha-^{c 38.lib.6.de} uing scene in Alexandria a woman of no lesse curious attire then the other, fel of weeping, & being asked the cause why, his aunswere was, that he wept as wel for the losse of that woman, as also for that he employed lesse care and studie to please almighty God, then she did to please men.

The second remedie, to make thee to take paines, & to worke wel in this

life,

The 2. Remedie.

life, is, to think often times of the gloriouſ fruite that these thy good tra-^a
uailes and labours wil one day yeelde vnto thee. For if the poore husband man doe digge, delue, & til his groūd in frost, I know, & i al the coldc blasts and stormes of winter, and cherfullly sustaineth al this toile & drudgery in hope of the haruest which he shal haue in sommer, that some times deceaueth him: howe a much more reason ^{a Iac.5.b} is it that thou shouldest trauaile and take paines to serue almighty God in this life, hoping as thou doest, to haue so plentiful a haruest in the life to come, which never did, nor can possibly deceau vs, as both our faith, & al the holyc b scriptures doe assure vs? And if ^{b 2.Par.5.b} the hired seruāt weigh not the toile of ^{c Prou.11.c} his whole daies trauaile, for ioye of ^{d Eccl.2.b} the wages which he looketh to receaue at night: why doest not thou in like manner animate thy self to worke i this life, remēbring the abundant & incōparable reward that shal be paide vnto thee at night, to wit, after thy death. Neither can any mā attaineto so great a reward, but by great pains & trauaile as S. Gregory testifieth. Cal to mide ^{e Mat.10.d} ^{f Luc.6.c} ^{g I.Cor.3.b} ^{h S.Gregory}

also the anguishes, grieves, and infinite torments that such men suffer, and shal do euerlastingly which i this life through slouth and negligence refuseth to take any pains to serue almighty God, and to fulfil his diuine commandementes, ^a and thus be dead like barreine braunches without bearing any fruit: Which but if thou seriously thinke of, wil put life into thee and make the beare right patiently any paines whatsoeuer. Thus did Achilles the Abbot finde him self stirred vp by this cōsideration, who being asked by a frier, why being i his sel, he found him self to be slouthful: for that (quoth he) thou hast neither seen the joyes which we expect, nor the torments we dread: for if thou hadst once wel and diligentlye weighed both these, albeit thy sel were ful of frogs and todes yet wouldest thou abide therein and not be idle.

The 3. Remedy against Slouth. The third remedie, to redresse this vice, and to animate vs not to shrinke at the toiles which we must take in this life to serue and please almighty God, is that which the Apostle pre-

Ictibeth

^a Mat. 3.c
7.c. 21.b
Luc. 13.b
1oh. 15.a

Ictibeth to the ^a Hebrewes, to wit: the ^b Heb. 12.c
oft thinking and rethinking of the life and passion of our Sauour ^c Iesu Christ: forasmuch as if we did ofte consider how this good ^b Lord of ours ^d Ber. scr. 43 was from his infancie brought vp in ^e Can. trauaile, and how he passed his whole and mooste holye life, even from the ^f Our Saucribbe vntil his crosse in continua ^g paine turmoiles & troubles, these afflictio ^h make vs of his would suffice to ease and miti ⁱ paintul. gate ours, seemed they never so intollerable: his droppes of sweate, woulde asswage our painful heates, and en courage vs to beare him company, woting wel, how ^c indecent a thing it ^j Mat. 10.b is for the seruant to be in better estate ^k ... 6.f than the master. If he therefore took ^l Joan. 13.b such paines in this life for the loue ^m 15.c of vs, it is not muche that we on the other side should take some paine: for his loue, and our owne profit. This consideration hath caused the holye Saintes afore time with such seruour and diligence, to walke in our Lordes waies: here with did they cherfully passe ouer their toiles, trou bles, fastinges, watchinges, and al

other the lothsome labours of this temporal life, & so maiest thou also doe in like maner, if thou set the same thirrour continuallye before thine eyes.

The last remedie that shal in this matter helpe thee greatly, is to make accoumpt, that euery daye is the last daye of thy life, which with good reason thou maiest doe and thinke, seeing thou art not assured whether the next day shal be graunted vnto thee, or no. Thinke therefore, howe thy whole estate for euer dependeth onely vpon this one dayes behauour & take a good courage by saing thus vnto thy self, my labour shal endure but for this day, it is not much that I behau my self diligently therin, especially knowing what profite shal thereby redound vnto me euerlastingly.

*Remedies against the sinne and temptation
of Covetousnes.*

C A P: 22.

The temptations of
the seconde
enemie. **T**HE second enemy which we haue in this life, is the world, which is vnderstoode by the concupiscence of our eycs, conformably to the authoritie,

<sup>a Job.2.c
Ber.Ser.59.
ad fororem</sup>
thoritie of Saint John aforesaid. Forasmuch as the great varietie of thinges that are in this world, as riches & other temporal commodities, doe ingender in vs a certaine curious desire to see the, of seeing groweth a seeking and longing to haue them, supposing they shold be both profitable & pleasant vnto vs, and the hauing once obtained and gotten them, foloweth a covetousnes, which is a disordinate desire wherwith we loue, possesse, and bedenioge the, as also an insatiable appetite to haue alwayes more then that which we haue alreadie. The which vice, for that it is very daungerous, yea as the Apostle ^b saith *Covetousnes is the roote of all wickednes.* It behoueth vs the ^c *1 Tim.6.b* before to be prouided of good wepons & sufficiēt remedies to resist the same, for feare of being ouercome. Wherefore, the best & most cōuenient for this purpose are these aduises folowing.

First, if thou be poore, and haue a ^d Remedies
disordinate loue to riches (which loue for the poore
maketh the to be more covetous. the
if thou haddest riches and didst not
lone them) refraine this hurtful de-

fire, and content thy selfe with thine estate, cōsidering that by thus doing thou shalt haue more securitie, more quietnes, and more speedie meanes a great deale, to obtaine vertue, then if

The olde
Philoso-
phers def-
pisedyvorl-
dly vwealth
*a Lact. ini-
tio. cap. 1. b.
1. diam. Inst.
Hier. lib. 3.
is 19. cap.
Math.*

in deed thou wert rich. ^a This did the Philosophers of olde time by natural discourse only vnderstand right wel, and for that cause they forsooke such riches as they had, knowing them to be a let and hinderance to the obtey-

ning of wisdome, & al other vertues.
Nowe if these men guided only by the light of nature made choise of pouertie, hauing means to be rich, why shouldest not thou, being illuminated with a higher light, and more glistering brightnes of heauenly gra-
ce, wel vnderstante the same truth, and make a vertue of necessitie, con-
tent thy self with that pouertie that almighty God of his great good prouidence hath geuen vnto thee, as a very substancial and secure meane for thy saluation? Why doe not the examples of the fal of others cōuince thy foly, and their great and greeuous harmes make thee to be more heed-

ful:

To make of
Necessitie
a vertue.

ful? Remember how ^b Giezi, the prophet Elizeus seruant being not contented with his calling, but desirous to be riche, deserued with his riches, to haue a perpetual leprie laid vpon him. We reade likewise, how ^a Ananias and Zaphiras, through a couetous desire which they had to retaine some part of the goodes, which they had purposed before to renounce, were depriued of their corporal liues. Thou canst not be ignorant, into what a miserable blindnes this couetousnes brought that accursed catiffe ^b Iudas, as the Scripture yeel deth testimonie both of these and manye moe such like examples. Which if thou consider wel, thou shalt thereby perceave, howe muche more secure the poore mans estate is, being contented with his pouertie, then that of the riche man, being neuer satiated with al his plentie. Thou oughtest not therefore thus greedilye to longe for wealth and worldlie substance which might cauſe thee to fal into so many dangers, and perilous temptations.

^b 4. Re. 5. f.^a Act. 5. a.
Ananias
and Zaphi-
ras.

Iudas.

^b Mat. 16. b.
Luc. 22. a.
Mar. 14. b.

Couetous
men fal in-
to the Di-
uels snares.

at Tim. 6.b

*b Bern. sub.
fin. cap. 11.
lib. de con-
uers. ad.
Cler.*

*c Mat. 6.d.
Euc. 12.d
1. Pe. 5.c
Phil. 4.b*

The cōten-
ted poore
man more
riche then
the richeſt.

*a Ber. ser. 1.
de virgil.*

Secondly, consider the perils and difficulties, aſwel of the bodies, as of the ſoules, of riche men, and ſuche as with ſo great anxietie doe ſeeke after worldlye wealth. Sith by this their longing desire after riches, they fal into the deuils ſnares (as S. a Paule doth teſtifie.) Thou feſt besides, with howe great care and ^bpaine theſe riches be gotten, with howe great feare they be kept, & with howe great grief and ſorowe they be loſt. And when al is done, theſe men can haue no more but meate drinke and clothe, and thiſhalt not thou want, with halfe that care, iſ thou wilt ^cprincipally ſeeke for the kingdome of God, & for the heauely riches of thy ſoul, like as Christ him ſelf hath promiſed vnto thee.

Thirdly conſider, howe by louing man more pouertie, and willinglyembracing richeſt the ſame, thou art therby made more riche and noble, then be al the rich & noble perſonnages of this world, for thus art thou made an imitator of Christ, and like to him, who ſo highlie ſet by ^apouertie, and with ſo great rigour, from his infancie to the houre

of his

of his death obſerued and practiſed <sup>Nat. ſer. 4
Natin.
Amb. ca. 13
de inſtit. virg.</sup> the ſame, as by diſcourſing ouer al his life, thou maieſt right euidently perceave. What greater honour or digniti the, deſireſt thou to haue, the to be of the ſame estate & conditiō, that ſo high a Lord was of: yea thou art wi- thal made moſt riche, for by thiſ meaſ the kingdome of heauē, & the King & Lorde thereoſ is thine, and coſequen- tly by poſſeſſing him, thou poſſeſſeſt al riches & muſh more pretioſ treasures, then may in thiſ life be either atteined, imagined, or deſired.

Fourthly, an other verye good re- medie not to fal into the tentation of auarice, is, to ſhunne (as muſh as may be) the haunting of riche mens com- pany, especially iſ they be couetous: leaſt by their conuerſation, thou be attainted with their infection. Take heede in like maner, that thou nether ſee nor deale with much money, ri- ches, or any beauteful & pretioſ things of thiſ world, the ſight whereof doth coſonly enkindle i our heartes, a deſire to haue the, wheras otherwise iſ thou diſdiſt not ſee the, thou ſhoul-

Couetous
mens com-
panie to be
auoided.

deft, want this greedie desire to haue them. This was the opinion of the holy Abbot S. Anthonic, of whō we reade, that the diuel hauing laid a goodly cupp of siluer in the highe way wher he was to passe by, and an other time a massie wedge of gold in like maner, yet would this holy man neuer take vp any thing, but by and by fled away from them, least if he should haue staied to looke vpō them, he might haue bene allured to loue the welth and riches which he had alreadie geuen ouer, and by that means haue defiled his hart with the loue of temporal thinges, which he had firmly purposed before neuer to make accompt of. Flye therfore, as much as thou maiest, to touch, or deale with money, being not vnlike to pitche, which (according to holy writt) ^a defileth them that touch it. It shal also helpe thee not a litle in this matter, to goe sometimes to visite hospitals, and to conuerse with poore folks, as also to consider, howe others that be much poorer the thy self, beare patiently al their wantes

S. Antony
tempted to
auarice.

^a Eccl.13. a

Money de-
fileth like
pitche.

and

and penurie.

All these remedies may in like manner serue to helpe them that be riche, albeit in very deeede there are others, (as might be the considerations following) more fitt for their purpose, to cause the to withdrawe their mindes ^{for the} rich coue from such inordinate affection to ^{tous.} worldly wealth.

First consider if thou be riche, how ^b Bernard vncertain and ^b deceitful al the riches ^c epist. 103. renowme, and temporal treasure of this world is. For as much as we see ^{c Job 1.2.} & seq. by dayly experience, many that haue sometimes bene ^c wealthy and very riche, to be now matuailous poore and brought into great necessity: yea the greatest wealth in the world, both may be, and oftentimes is, lost wholy in one day. And albeit it be not thus lost, yet must it, (maulgre our heades) in Death: the ende be by death forsake, at what time that dolful distribution is to be made, the bodye to be geuen in praye to wormes: the goods to thanklesse heires, yea many times to our foes: the soule perhappes to the infernal furie, ther to be tormented in everlasting

T

paines.

The riche
man like
to him
that hath a
dropie.

*a Ioh. li. 2.
de finno
bon. c. 4.
Amb. li. de
N. abuth. a.
cap. 2.*

Secondly consider, howe riche doe never satiate: yea, look how much a mans wealth and substance multiplieth, and so muche doth his hunger and greedie desire to haue more increase: even like to a man that hath *a* a dropie, who the more he drinketh, the more he swelleth, and is lesse satisfied then before. Moreouer, by thus seeking satietie in that thing which wil never satiate, thou losest the true satietie and consolation that God almighty woulde both in this life, and in the other geue vnto thee, if thou soughtest for it, and therewith onely wouldest holde thy self content.

The 3. Re-
medie a-
gainst Co-
uertousnes.

Almes ge-
uing.

The third and last Remedy, which (if thou be a riche man) wil helpe thee much, not to be ouerwhelmed with auarice, is, to force thy self (seeme it never so painful and greeuous a thing vnto the) alwaies to be geuing some good almes to the poore: assuring thy self, as most certaine it is, that thou canst not haue anye so assured riches, as thos are which in this wise thou

thou distributest to the needie, sith
thes can neither be robbed by theefe,
nor corrupted by time, as the other
which thou shalt leaue behinde: yea
that which is more, thes alone wil
beare the company when death sha
bereau the of al the rest. See there-
fore thou take this secure way, to
store vp treasure in heauen, and enco-
rage thy self to doe thus every daye,
with more chearfulnes and alacrity
then thou hast done before, consid-
ering that whatsoeuer thou bestowest
vpō the poore and needie, Christ him-
self receaueth it, as he *a* affirmeth in
the holy Gospel, who with this *b* con-
dition hath geuen vnto thee what
thou hast, that thou shouldest libe-
rally dispence the same to the poore,
and taking for thy self what is meet
and requisite, to distribute the surplu-
sage amongst thy needie and distres-
sed brethren.

*a Mat. 10. d.
2 S. d. e.
Mar. 9. f.
b Amb. ho.
6. & 7. va-
rior. arg.
& cap. 4.
lib. de Na-
buth.
D. Thom.
2. 2. q. 32.
art. 5.*

Remedies against the temptations of the
third Enemy, to wit, the Devil: and
first against Pride, wherunto
he principally induceth vs.

HE third and last enemy, against whom we haue to fight in this woorde, is the Diuel, who in the authoritie of S. Iohn aboue alleged, is vnderstoode by the pride of life: for so much as this sinne of pride was that which made him at the very first to be throwen out of heauen into the bottomelles pit of hel. And therefore, albeit he induceth vs vnto al other sinnes, and tempteth vs with euery one, yet is this his tempting of vs to pride (being the most heinous sinne of al) principally attributed vnto him: as also the suggestions to wrath and enuie, which proceede out of the other. Wherfore, like as I haue geuen thee wepons and remedies wherwith to resist the rest, so shal I nowe (God willing) prescribe vnto thee some preseruatiues against these, beginning first with pride, which is a disordinate desire and appetite of a mans owne excellencie, whereby he seeketh to be singuler above others, and to excel them

The definition of pride.

them in dignity and estimation.

The first Remedy therefore, which thou art to vse against this diabolical sinne shalbe, to consider how greatly God detesteth pride, and how greevously from the beginning of the worlde he hath punished it, as wel in Angels, as also in men: in Angels, we see by Lucifer, and the rest of his adherents: in men, by Nabuchodonosor, & Antiochus, with manye other (as holy writt doth witness) who through this vice were vtterly overthrowen, and most scuerely chastised. The same doth likewise testifie in many places & how singularly he hateth alwayes loued & exalted the humble, wherof both our Sauour, & the blessed Ladye his holy mother doe beare sufficient testimonie.

The second remedie is the consideration of thine owne self, sith as St. Anthonie, & Bernard saith, thine estate being well examined, shal teach thee what thou wantest, and prayer shal obteine vnto thee, that thou want it not. For God hateth the soule that diligently despiseth her self, and which after due discipline.

cuffis, doth without flattery and partialitie iudge of her self. Consider therefore what thou art, both in body & soule, and so shalt thou finde more causes of confusion and shame, then to be proude and arrogant. Touching thy body, cal to mind, of what a vile substance it was engendred, and howe presently is a sacke ful of filth and vncleanes, and shal ere it be longe be the foode of wormes and magots: a for thy soule it is ful of folies, errours, ignorance, feares, fancies, anxieties (& that which is worst of al) of so many monstrosous crimes which she hath committed against that soueraine and dreadful Maiestie. Finally, looke howe much better thou shalt knowe thy self, and so much more plainly shalt thou perceave that thou art such as the holy man Iob describeth, saying: *a Man borne of a woman, living but a smal time, is ful of manye miseries, vvhose springeth vp like a floure, and vvhethereth quickly, and vanisheth as a sha
dowe, and never continueth long in one estate: for presently thou shalt see him
merry, and by and by sad, now whole,
now*

The mis-
erie of mas-
estate.

a Job 14.

now sick: nowe riche, nowe poore: nowe quiet, now troubled: in fine, not in the maine seas be there so many waues and diners mutations to be seene, as man by dayly proofe findeth contrary changes and alterations in him self. Who so euer therfore considereth these things attentiuely, and throughly weigheth them as they be in deed, shal finde much more cause to be cōfounded, ashamed, and to accuse him self, rather then in any respect to be proud and insolent: and when he thinketh thus basely of him self, then is he best at ease, and most of al contented. Wherupon we read in the lives of holy fathers, howe an holy Abbot being asked on a time, whether it were better to dwel alone and solitarye, then to liue abroade in the world and in company with others, his answere was, that, but if a man knewe him self thoroughly wel, he might securely dwel wheresoeuer he would, but if he were vainglorious and proude, he shoulde neuer finde any quietnes, wheresoeuer he liued. Wherout thou maiest gather this

The muta-
bilitie of
mans na-
ture.

VVHIE ONE
thinketh
worst of
him self,
then is he
best at
quiet.

The proud
man neuer
quiet.

Note. note, that the perfect knowledg of thy self, is a meane to make thee lowlye and humble, and to liue in rest and great tranquilitie.

The 3. Re-
medie a-
gainst
Pride.

An excel-
lent lesson.

Thirdly, if thou finde thy self puffed vp with any blast of vaine glorie, and prouoked vnto pride, supposing that thou art indued with certaine vertues which an other man hath not, chynke yet, howe he farre passeth thee in many good partes which thou lackest. For if perhaps thou canst fast more, and take greter pains then he, yet hath he more humilitie, more patience, & more charitie then thou hast: and these be muche more pretious vertues in the sight of almighty God, then thine are. Finally, see thou follow this aduise, to consider others vertues sooner then their vices, and in thy self to weigh rather thine owne vices then thy vertues, being more diligent to note in others such vertues as thou lackest, rather then any vertues in thy self, which others haue not. This consideration shal keepe thee in humilitie, and inflame thy heart with desire to aduance from good to better, and

by

by this meanes thou shalt be preferued frō the boistrous blasts of a Nor. ^{a Ecc. 43.6}thern vwindes, (to wit) of ambition & vaine glory which oftentimes staye the dewes of diuine influence, and blowe ouer the shours of heauenly consolations.

Fourthly consider, that if thou be the 4. Re-
priay to any good deedes, which medie a-
thou hast done, or perceauest any cō-
mendable part to be in thy self: consider,
I say, howe al this whatsoeuer it ^{b 1. Cor. 4. b}
is, ^{Eph. 2. a. b} thou hast receaued it of almighty
God, and therfore thou oughtest not vve ought
to glory anye more therin, then in
that thig, which belōgeth to an other
man: yea rather thou oughtest to
feare, least for thy pride al this may be
taken from thee, and thou by that
means be cōtemned of such as before
commeade thee.

But if in case thou be not vainglorious and proude of thy good works, but of thy nobility, riches, and other temporal things which thou possessest: Remember, how these things are also geuen vnto thee of his heauenly Al. good
liberahtie, to the end that by meanes ^{giftes com-}
^{from God.}

therof thou shouldeit be prouoked
the more to loue and reuerence the
good gener & benefactour: which if
thou doe not, al these thinges, whe-
reof thou nowe bragges, shal for
thine ingratitude be an occasion of
thy greater punishment and condem-
nation. Thou art not therefore to
^{a Lue. 18. b} vaunt thy self or to be proude of these
things, but rather to be more a hum-
ble, and to stande in greater feare
and awe.

The fift re-
medie 2-
gainst
Pride.

S. Austine.

Note vvel,
good bro-
ther.

Fiftly, to beate downe this vaine
glory and ostentation (which men
are commonly wont to haue through
the credite and worldly wealth which
they enioye in this life) it is a very
good remedie to consider deeply,
howe vaine, caduke, and transitory al
these thinges are, like as the life of man
it self is verye short, and vncertaine.
It shalbe therfore very good to marke
wel the wordes which saint Austine
writeth to this purpose. If thou vaunt
thy self of thy riches (saith he) and of
the nobilitie of thine auncestors, if
thou glory in thy country thy conli-
nes of body & in the renowme wher-

with

with the worlde doth honour the,
consider with thy self, howe thou art
mortal, made of earth, and shalt re-
turne to earth. Beholde where they
are nowe which hertofore enjoyed
the same titles and stiles of honour,
wherwith thou art presently pafte vp?
where be they that so ambitiously de-
sired to rule and governe countreyes?
where be these insuperable and vn-
uanquished Emperours? where be
the Generals, and chiefe captains of
armies? where be they that hertofore
ridd so proudly mounted on their
stately coursers? where be they that
tooke plesure in their pompes and
ceremonies? now is al turned to earth
and ashes? now is the memorial of
their liues conteined in fewe lines.
Looke nowe into their graues, and
see, if thou canst knowe the master
from the man, the poore felowe from
the peni fater? Discerne now, if thou
canst, the bondslauke from the king,
the strong man from the weake, the
comly personage from the defor-
med crippe? The same doth ^a S. Iohn
Chrisostome in a maner say, and ad-

^a Chrysost.
hom. 43. ad
Pop. An-
tioch. to. 5

deth: Drawe nere vnto the graues of
the that are buried, and beholde their
naked ashes, their stinkig carcase, and
the offal that wormes haue left, and
remember how this must be the end
of al our bodies, be they neuer so curi-
ously intreated in this life, and passe
they ouer their dayes i neuer so great
ioltie, delicacie, and exile of al annoies:
yea, I would to God (saith he)
that al this mater came i the end but
to ashes and wormes meate, sith these
losses should be but final, & the con-
dition of our nature might easilie ex-
cuse them. But nowe, remoue thine
eyes from their tunbes and ashes, &
lift vp thy minde to that dreadfyl Tri-
bunal of diuine iudgement, where ther
shal be weeping and gnashinge of
teeth, where ther shal be outward
darknes, and the worme that neuer
died, & the fire that neuer quencheth.
Thou canst not, if thou ponder these
thinges aduisedly, be proude & vain-
glorious of any earthly thing what-
soever.

Sixtly, it shal greatly helpe to
make thee detest al pride, if thou con-
sider,

The sixt
Remedie
against
Pride.

liser, howe deeply God hateth such
as be infected with that vice, who (as
the ^a Scripture witnesseth) *resisteth thea* ^{lac. 4. b}
proude, and giveth grace vnto the hum ^b *Pet. 5. b*
ble. And they are not only hated of
God almighty, but also of men, in that ^b *Eccl. 10. a*
no man can abide their sirly & proude
behaviour: yea to the selues also they
are very irksome and greeuous, consi-
dering the manifold dangers wher-
with they are hemmed in on euery
side: the feates and suspitions they ha-
ue, by reason ther are so many that
maligne them, that lye in waite for
them, & crosse them in al their enter-
prises. Wherupon it is reported of a
certayne holy king, who hauing a
meruailous rich and pretious crowne
gauen vnto him to be crowned ther
with, took it in his handes and musing
vpon it a prety while before he woulde
put it on his head, at lengh said open-
ly in this wise: *O more noble then happy*
crown, for if any man knevve vvel, howv
ful offeares, perils, and manifold miseries
thou art fraught, albeit he stumblid upon
thee vwith his feete, yet vould he not
vouchsafe to take thee vp. What this

The proud
man, hated
both of
God and
man.

king taide of his crowne, thou maest wel apply to euery dignitie and pretious thing which such as are ambitious desire so greedely in this life. For looke how much higher & more excellent they be, and so much more are they subiect to greter casualties, cares, and painful grices. See therfore thou take not so great toile for that thing, which so quickly fleteth awaie as doth the wind of pride and vaine glory.

The 7. Remedy
against Pri-
de.

a Lyc. 14. b
Ber. ser. 9.
de mo. ben.
rin.

The last Remedies to shake off al pride, & to purchasse that so necessary a vertue of humilitie, is, to enforce and accustome thy self (seeme it neuer so painful and lothsome vnto thee) to exercise diuers actions of humilitie: as for example, to doe the basest offices in the house, to conuerse with the meaner sort of people, to sitt in the lowest place, to clothe thy self in meane attire (yet not so meane as to geue occasion to be compted singuler, seing this should be pride) not to doe or say any thing, wherby to make shew of excellencie and preeminence, or to cause admiration

in other mens eyes, and finally, to call often times to mind our Lord and Saviour Iesus Christes humilitie, as also that of his most holyc mother the blessed virgin Marie, and of such other holy persons as haue liued here in humble and lowly wise.

*Remedies against the temptations and
sinnes of vvrath.*

C A P. 24.

Divers of the Remedies,
that haue beene prescribed
vnto thee against pride,
maye in like maner helpe
thee against this sinne of wrath & anger, seeing that most commonly such
as be proud, are wont also to be angry. Yet neuerthlesse there be other
peculier remedies to be vsed against
this vice.

The proud-
man irful.

The first is, to ponder howe farre
it is out of al good frame and reason,
that anye man should be angrye,
and desire to hurt an other m̄, sith if
brute beastes, be they neuer so cruel.

The first
remedy a-
gainst an-
ger.

The vnitie
of brute
beasts con-
vinceth the
malice of
mankind.

The 2. Re-
medie a-
gainst an-
ger.

fight not one with another, but live in peace and vnitie with those of their owne kinde, howe much more reason is it, that men should doe the like, who are not borne armed, as brutishe and sauage beastes be, nor prouided of wepons to defende them selues, or to offend others.

An angrye
man besi-
des him-
self.

The 3. Re-
medie a-
gainst an-
ger.

wonderfully disordered, and besides him self. See thou beware therfore of being angry, if thou wilt not fal into thos defectes, which in other me doe so greatly dislike thee.

*Thirdly consider, that whosoever he be, that hath offered vnto thee any wrong or iniurie, hath done him self much more harme then thee, and if thou be angry therat and seek reuenge, in so doing thou shalt hurt thy self much more then thine aduersary, for that (as S. Chrysostome saith) *No man is hurt, but by himself*, which should be no lesse a folye, then for a man to k*

*a Chrys. bo.
9 Quod ne-
mo ieditur
nisi a seipso*

nin.

himself to teare his enemies cote, seeing thine enemies body is as his cote, which thou meaning to teare in seeking to kil him, doest first kil thine owne soule: for as S. Austin saith, *The knife pearceth the heart of the persecutour, before the body of him that is persecuted.* Strive therefore to master thy self, and to vanquishe thine ire, and so shalt thou gaine greater honor and victory, then if thou haddest subdued a stronge Citie, and by this meanes, in not seeking thy self to take reuenge, God almighty shall take it for thee, as he him self hath promised.

Fourthly, if the deuil, to stirre thee vp to wrath, do agrauate thine iniurie receued, and make it greter, doe thou contrariwise what thou canst to extenuate and make it lesse thinking thus, howe he that in this maner hath iniuried thee, is at that time ouercome with some passion or indiscretion: or els cal to minde some good offices which he may haue heretofore done for the: or how thou hast otherwhiles done vnto him some in-

*a Psal. 32. v.
Eccl. 28. a
Rom. 14. d.
Hcb. 9. c.*

*The 4. Re-
medie a-
gainst an-
ger.*

Iniurie, which he then did tolerate at thy handes, & therefore reason would that in like maner thou shouldest also now beare with him. And if thou canst not this waies finde any sufficiēt plaiſter to heale thy paine and to appease thy choler, cal then to minde, how God hath borne many iniuries at thy handes, that in like maner thou shouldest beare patientlye thy neighbours imperfections.

The fift re-
medie a-
gainſt an-
ger.

Fiftly consider, howe both this iniury, which is now done vnto thee, and al other losſes that happen vnto the (wherby thou feeleſt thy ſelfe to be incensed & prouoked to anger) are al Gods pro- by Gods most holy prouidence ſent uide in al afflictions vnto thee, that bythſe ſcourges, thou ſhouldest in this life be chaſtified for thy ſinnes, and by bearing patiently this chaſtisement, come to obtein his grace, and celestial benediction. Thus did that holye king Dauid thinke, who flying the furye of his ſonne Absalon, mett with that wic- & ſingular ex- example of K. Dauid. ſcimed him in the high way, who patience incuiled him with vilanous and reprochful ſpeeches, and threw ſtones

at him

at him: whereupon one of his capaines being minded to cut of his head, in reuenge of ſo outragious an iniurie and crime committed againſt his ſacred maieſtie, this patient and moſt meeke king forbide hiſo to doe, ſaying: let him curse and raile vpon me, for thus hath our Lord commanded him to doe: and it may be, that God almighty wil by this means looke vpon mine afflictions, and doe me ſome good for the evil, which this man doth wiſhe vnto me. In like maner maieſt thou beleue, that by bearing patientlye the reprotoches and iniuries that ſhal be ſaide and done againſt thee, God wil ſo diſpoſe, that al ſhal turne to thy greater benefit, & to the comfort of thy ſoule.

Sixtly, if thou feele thy ſelf alreadie ouercome with anger, take heede in anye wise thou neither doe nor ſpea- ger. The ſixte Re- medie a- gainſt an- ger. ke then any thing, whereby thiſ inward indignation which thou feeleſt, may burst forth i outward ſhewe, but force they ſelf al thou maieſt to bridle and repreſſe it: get thee also out of his company with whom thou art

All our thoughts to be sus-
pected being in anger.
a. Iac. 4. b.

thus offended, butie thy mind also about some other affairs vntil this colerike passion which burneth within thy brest be somewhat quenched, suspecting every thing which thou then thinkest meete to be done or spoken, yea, see me it neuer so honest and reasonable : for afterwardes, when this angry heate is throughlye cooled, then maiest thou a great deal more matureli examine, whether that which thou thoughtest of before, be conuenient to be done or spoken. And by thus doing thou shalt within a smal while, see this angry blait blowne ouer, and be thy self greatly contented and comforted by hauing overcome thy temptation, and perceave the deuil a. who egged the therunto, to be fled with vtter confusio[n]. Thus reade we in the liues of holy Fathers , that Isaac the Abbot did , who being demaunded by another father , why the diuels did so greatly feare him, made this aunswere, From that time (quoth he) that I was first made a mōke I determined with my self, neuer to let any anger issue out

out of my mouth, but to mortifie and burye it within me , and hereupon it cometh that the diuels are so much afraid of me. Euen so maiest thou also wel hope that they wilbe of the if thou endeavour to doe as he did. Beware also thou let not the b. Eph. 4. f Sonne c. Aug. epist 149. ad Profutur. goe doune vpon thine anger according to the admonition of S. Paul: that is to say , that thou expel it quicklye , and suffer it not longe to sojourne in thy soule , for so might it turne c into c hatred, and become c more daungerous and hard d to be healed. We reade , howe the holy Abbot S. Agatho was wont to saye of him self, that he would neuer sleap being offend with any man: neither (as much as lay in him) would he euer suffer any other to sleap that was offend with him , but went about forthwith to make attonement betwene him self and others. Indeuour thou to doe the like , as occasion may vrge the.

These Remedies maiest thou at such time principally put in vre, whē thou perceauest thy self to be offend

ded with others. But if contrariwise
a Amb.ca. 2.1. li. 10. ff. chou see an other man to be offended
ex Rom. 12. d. Gen. 27. g. and angry with thee, then frame thy
Jacob fra- tri indigna- tice fit. self to doe one of these two things,
a Batil hom. de Ira. var. arg. 10. either couertly in the best maner
b Ro. 12. c. hou canst, to retire thy self out of
c Pro. 15. a. & 25. b. the companye of him that is angrye,
d Greg. 3. part. past. cur ad. 17. vntil his choler be past ouer: or *a els*
wāting opportunitie to doe thus) for-
c milde ansverere affvrageth anger, and
harde speeches kindle furye and rage. But
if thou shouldest want meanes to
doe either of these two, take such or-
der at least wise that thou vse silence;
whiles thou seest him in this angry
mood, and that in thy heart thou
praye to God for him: for that, as
S. d Gregory saith, It is a great deale mo-
re glorious, to shunne vvrath by silence,
then to subdue it by aunsvvering.

The last
 remedie
 against
 anger.

Lastly note, that if the anger or
 impatience which thou feelest in thy
 self doe not procede of any iniurie or

wronge done vnto thee by any person
 but through the aduersities and tri-
 bulations that happen vnto thee in
 this life: then shal it be a very good
 remedie, to remenber the *a examples* *a Per. ser.*
of such perfect and holy men, as haue *16. ad for. de mod. bc.*
endured with great patience farre *viii.*
greater tribulations and calamities
then thine be. Remēber that invinci-
ble patiēce of Job, who with so stoutē *Examples*
a courage susteined so many losses, so *of patien-*
many sores, such infinite number of
griefes, corseyes, hart breakes, as hap-
pened to him in one instant. Neither
did he amongst al these milions of
miseries once droope, nor shewe by *b Job. 2. e*
worde or deede any signe of blame-
worthy impatience, as the holy scrip-
ture testifieth. Thinke also of that
holye man c Tobias his rare pati- *Tob. 1. b. 5*
ence, who in his blindnes, pouertie,
and al his other annoyes, had continuall
a constant minde, and confor-
mable to the wil of Gods. Consider
also that meeknes and meruailous pa-
tience of the holy prophet d Moyses, *d Exo. 15. a.*
whom not al the continual troubles *16. a.*
and murmuringes of that ingrateful *Num. 14. a.*

people which he had brought out of Egypt could suffice to disquiet, or moue to anger. The like patience and mildnes maest thou note in that hol. a.2.Re.16.
u.b. ly a king David amongst al the manifolde persecutions and afflictions which he suffered through the whole course of his life. The same constancie and patient minde shalt thou in like maner find by discoursing of many other of the holy prophetes and perfect mens liues of the old Testament, and much more exactly in b Act. 5.8
the newe: sith we reade in S. b Luke, touching the Apostles, how they being by decree and counsail of the Pharises bett and outrageously iniured, passed ouer al with great gladnes, as being thought worthy to suffer these contempnes for the name of I E S V S. And not onely these, but innumerable other tormentes did they suffer, with like constancie & cheerfulness, shedding their blood, and losing their lives for the loue of the same Lord. And after them, manye thousande thousandes of martyrs did the like whom thou maest also cal to mind

mind according to thy skil & knowledge. But aboue al, cal to minde, and pause of purpose to consider, that meruailous and incomparable patience of the holy of al holies, our Sauour and Redeemer *Iesus Christ*, The patience of our Sauiour. who suffered much more persecuti-
ons, paines, reproches, villanies, griefs, tormentes in al his life time, & with farre greater constancie and meeknes then did euer any other, conformable to that the prophete Esay afore tolde, that he should stand domme, even Mat. 26.f like a Lambe before the shearer. And S. b 1.Pe.2.d Peter saith, how being railed vpon and reviled by others, he gaue no euill words at al, and in suffering so greevous tormentes, did not threaten them that with such barbarous crueltie tormented him, yea in recompence prayed to his euerlasting father for them. c Lyc.23.4 If thou propounde these thinges, with the other examples before thine eyes, al thy tribulations, aduersities, and persecutions whatsoeuer, shall seeme but very smal & easie vnto the, and thou shalt therby be animated and encouraged to endure al very pa-

tiently.

A good consideratiō against anger.

S. Grego. Thou maiest also in this case applye an other remedie, by considering the great commoditie which thou shalt receaue by these tentations and tribulations, which thou suffrest. This cōsideration, as S. Gregory affirmeth, doth mittigate the force of the scourge and affliction. Thinke therefore, *a 1. Pe.1.b5* that like as gold *a* is with fire purged in the fornace, so shal thy soule be purged with the fire of tribulations. And how for this cause almighty God doth send them vnto thee, as a father that loueth thee dearly: and by chastising *b* thee as his sonne he doth purge and poolishe the, wheras if thou lackedst this discipline, & his holy rod of correction, thou shouldest not deserue this title & name of sonne. Consider furthermore, that the stones which are to be laide *i* the celestial Ierusalem, must first be hewen here with many blowes of tribulations, paines and persecutions: for aboue in those neauenlye boures, there shal be no ioyce of hāmers, to witt, no dolours, nor wailinges, no toiles nor temptations.

b Heb.12.b
c Apoc.3.d
d Prov.3.b

e Chastisement, a signe of loue.

f Note.

tions at al, but an endlesse ioye, and happy quietnes. Beleeue likewise, that if (as S. b Paule saith) thou be a *a 3. Re.6.* companion of Christ in this life, in *Aug. in his passions and tribulations, tho^c psal.121.* shalt in the next life be a companion *b* hym. Vrbs of his ioyes and consolations. And if *c* beata Ie- thou suffer with him in this worldc, *d* rusalem. thou shalt afterwardes reigne with *b* Rom. 8.c him euerlastingly *i* the other world. And if here thou be a little afflicted & greeued (sith the afflictions of this short life, are but short and smal) thou shalt afterwardes reioyce in heuen with a glorious and ineffable ioye, as *S. Peter promiseth thee.*

a 1. Pet.3.4.c.d

Al these thinges, if thou consider them wel, as the holye Saintes afor- time haue considered them, thou shalt **not** onely abide patientlie these thy present tribulations, but yeeld also most hartie thākes to that Lorde, who with so singuler loue doth sende them vnto the for thy be- *b Iac.1.b.c* nefite, and *b* for the enriching of thy *2. Tim.2.4.b.* crowne: for it is impossible to come *Apoc.2.b.* by so great a reward as we look for, *g.* without great paines and trauail. And *Tob.3.d.*

truelye, great reason it is that Christia
mē like good souldiers should fo-
low their captaine Christ, tracing his
steps, and walking the same waye he
went before, and entred therby into
his glorie.

*Remedies against the sinne and
temptations of Enuie.*

C A P. 25.

Tnowe remaineth, to set
thee downe some remedies
against the temptations of
enuie or malice, wherewith
the diuel is in like maner wont to as-

a Sap. 2. d Genes. 3. a b Mat. 27. b c Gen. 4. a d Iac. 3. d e Gen. 37. g 44. c
fault vs. For as holy writt ^a doth wit-
nes: *Through the malice of the devil death
first entered into the world.* This made
the Iewes ^b to seeke our Lorde and
Sauour his death, and by this vice
haue manye murders, ^c and innume-
rable wicked ^d actes been committed
in the world. This is also that most
cruel beast, which Iacobē said had de-
voured his sonne Ioseph. And there-
fore thou must carefully foresee, that

tis

this venemous vipre beginne not at
any time to nourishe her self in
thy soul, but that forth with at the
very first brunt thou kil and cast
her out, vsing for that purpose these
instructions and aduises follow-
ing.

First consider, howe this sinne of ^{f. Aug. lib.}
malice, or enuie, (which is according ^{II. de Ce-}
<sup>to S. Austin) a grieve and sorrow at others' ^{ncf. ad lit.}
felicitie) is more hurtful and vnprofita-
ble then any of the other. For albeit <sup>The first
remedie a-
gainst En-
uie.</sup>
other sinnes doe hurt the soule yet af-
forde they, I knowe not what kinde
of miserable taste and pleasure to
the body: but this vile vice, doth
both hurt the soule, and afflict the
body. For it scaldeth the heart, pi-
neth the body, withereth the face,
appaleth the countenance, briefly,
it tormenteth and ouerthroweth
the whole man, being like to the
worme that consumeth the wood,
whereof she commeth. And then
doth the enuious man finde him
self to be in worst case, and most
wretched, when the other, whom he
maliceth, is best at ease, and most hap-</sup>

X 3

The 2. Re-
medie a-
gainst En-
uie.

a Gregor.
past. iura.
v. 3. Ad II.

Charitie
maketh
eche one
partaker
of others
happines.

The 3. Re-
medie a-
gainst En-
uie.

Pride the
mother of
Enuie.

Secondly consider, howe by refi-
lling this so fretting and fruitlesse a-
vice, and by being in the state of Gods
good grace, thou art a partaker of al
such good things as others doe pos-
sesse, seing charitie doth make them
to be thine, and therefore thou ought-
est to be ioysful that other me enjoy
such goods, and liue so happily, ra-
ther then to be sorowful, or any
whitt greened therat. For by reioy-
ling with charitie, thou art made hap-
pye in their happines, and by malici-
ouslye repining therat, thou losest
thy part, and they remaine stil with
their prosperitie, which, albeit they
lost, yet shouldest not thou recover
it.

Thirdly, whatsoeuer helpeth a-
gainst pride, shal likewise helpe a-
gainst Enuie, as proceeding for the
most part out of the other: for so
much as the proude man bearing
impatientlye, that any other should
be his better, or pheere and felowe
with him, he maliceth those, whom in
any respect he deemeth to be his bet-

ters,

ters, or more happy then he is. See
therfore, thou indeuoure thy self to
plucke this poisoned roote out of thy
hart, and not to set thy loue vpon the
temporal thinges of this world, which

are so miserable, spare, and scant, that
if thy neighbour haue them, thou
must goe without them, and many ti-

mes must lacke that, which an other
man might conueniently leau. But
if on the other side thou set thy minde

of spiritual and heauenly things, no
man can bereave or barre thee of

them: yea, looke howe much the
number of suche is greater then en-

ioye and possesse the same goodes
that thou doest, and so much shal thy
happines increase, and growe greater.

And by this meanes thou shalt be so
farre off from malicing any man, that
thou shalt hartelye desire, that every
one might obtaine the good things
which thou thy self possessest, consi-
dering that by this means thine own
riches and happines should not be a
little increased.

Fourthly, if the desire of thine
owne excellencie, doe make thee to

The 4. Re-
medie a-

Temporal
things
scant, cele-
stial abun-
dant.

^{a Greg. i.s.}
^{moral. cap.}

malice thy neighbour for being
thine equal or more high in dignitie
then thou art: consider that in doing
thus, thou losest that which thou so
gretly seekest for: for that herein thou
debasteſt thy ſelf, and geueſt other
men occaſion to contēmne thee, per-
ceuing this thy cankred and vile na-
ture, which thus diſhonestly thou thy-
ſelf diſcouerest. But if contrary wiſe
thou wouldest ſtrive to maſter thy
ſelf, and to reioyce at thy neighbours
wel fare, as at thine owne, the ſhouldeſt
thine eſtimation and credite growe
muſche greater, ſeing euery good man
woulde eſteeme better of the, and
highly commend this charitie, and
noble minde of thine, wheroſt by thus
doing, thou geueſt vnto the world
an apparant and plaine teſtimonie.
Thy ſpiritual profit ſhould here-
with be in like maner greatly increaſed,
for either wold God geue vnto
thee the ſame goodes and graces
which thou reioyfſt to be in thy
neighbour, or at leaſt wiſe reward
thee plentifully for the merite of thy
charitie. And therfore ſaiſt S. Chri-

ſtome

againſt
Enuie.

ſtome, that the vertue of charitie
is exceeding great and merua-
lous, which without ſpoyleing anyc-
man doth rob and take all: for as
much as by reioyſing at other mens
wel fare and happines, we make ther
happines to be ours, and winne po-
ſeffiō of al that which others doe po-
ſeffeſſe.

Fiftly, al ſuch meanes as help to
excite and stirre vp Charity towards
our neighbour, ſhal likewiſe help
greatlie to ſubdue and vanquife this
vice: as for example, to thinke howe
we are al a brethern: as touching our
bodies, descended of the ſame pa-
rentes Adam and Eue: and as tou-
ching our ſoules al created of one
Lord, regenerated by the ſelf ſame
virtue, redēcued by one price, and pro-
cure by the ſelf ſame Redēemer. We haue
al of vs one mother the hollye Ca-
tholike Churche, the ſame faith, the
ſame Sacramentes, and all doe hope
for the ſame bliſſe, where euery ones
happines ſhal be common to al, and
that of al to euery one. Wheras ther-
fore ſo many and ſo great cauſes of

*a Chriſt. bo.
ſt. ad pop.
Antioch.
Tom. 5.*

*The vertue
of charitie
robbeth al.*

vnitie and charitie be, enuy ought to
beare no sway, ther shoulde be no grief
at others good, nor mirth that others mi-
serie, yea rather we ought al of vs to
rejoyce at other mēs happines & we-
doing, and lament their harmes and
euils, as if they were our owne, per-
^{a R. o. 12. c.} fourming theriby what S. a Paule pre-
scribeth, to rejoyce with such as re-
joyce, and to weepe with them that
weepe. But if peraduenture al these
causes of vniōn sufficed not, to make
thee to recken thy neighbours goo-
des as thine owne, he seeming stille but
a stranger and forener in thine eye,
& one that neuer did thee any good
but rather harme and iniurie: Re-
member, howe when thou wert a
greater straunger, and farre more vn-
woorthy, Christ bestowed so many
and so gret benefits vpon thee, for
which he wil haue thee to make a re-
compence with other benefites, not
done vnto him self (for he standeth
^{b Ps. 49. b.}
^{c. 15. a.}
^{d. Mac. 14. e.} b no neede of thy good turns) but be-
stowed vpon thy neighbour, seeme
he neuer so vñknownen and vñwo-
orthie vnto thee: for looke what
good

good thou doest to such^a an one, this
Lorde wil accept it as done vnto him

^{a Mar. 10. d.}
^{b 15. d. e.}
^{c Mar. 9. f.}

Sixtly consider, howe to van-
quishe this venomous vice of enuie,
the lawe of nature, commō to al men
ought at least to moue thee, b which
teacheth vs to doe to others, as we
would be done vnto our selues. Like
as therefore thou wouldest not, that
other men should be greeued at thy
good, so oughtest not thou to be of-
fended at ther welfare: for other
wise thou shouldest shew thy self to
be a sensless creature, and without
al reason: yea, wel may we say by the
malicious man, that he hath lost his
reason and natural iudgement, sith
he would not sticke, to make choise
of his owne losse, if by that means
he might procure harme to them
whom he hateth. Thus doe we reade
of a king, who intending to make
a proufe of the cankred natures
of two persons, the one malicious
and the other a miser: caused
two such to be brought before him,
vnto whom he made this offer that

^{a The 6. Re-}
^{b medie 2-}
^{c gainst En-}
^{d uie.}

^{e Tob. 4. c.}
^{f M.u. 7. b.}
^{g Luc 6. d.}

^{A pretie}
^{example}
^{declaring}
^{the canker}
^{of a mali-}
^{cious mind.}

they should aske of him whatsoeuer they would, for willinglie it shoule be gauer vnto them, prouided alwaies, that the secōd shoulde haue the double of that which the first did aske. Thes two persons being nowe at great contention which of them shoulde first beginne, least the other shoulde gaine the double, the king being constrained to take vp the matter, com-maunded the malicious man to speake first, who made this request, that one of his eyes might be put out, to the end that the other man might haue both his put out: chosing rather his owne harme then good, that the other, whom he hated, might by receauing the double, according to their offer, be the more annoyed. The which storiy, if it were true, declareth plainly, to what blindnes this vice bringeth a man, that letteth him self be therewith lewdly ouercome.

The last Remedie, which (in case thou be tempted with this vice) I haue to prescribe vnto thee, is, to force thy self continuallie to praye ^a for him, whom thou doest malice, and
beare

The 7. Remedy
against En-
vie.

beare enuie vnto , as also to speake ^a Mar. 5. 3
wel of him to others: yea, occasion so ^{Luc. 6. d}
seruing , to doe him seruice , albeit ^{23. e}
thou seeme to doe it fainedly , and a-^{Act. 7. 5}
gainst thy stomake : in that for this
force and violence which thou shalt
use i mastring thy self, & breaking of
thy wil, no doubt, but God almighty
wil geue vnto the the gift of cha-
ritie , wherby thou shalt be perfectly
cured of this detestable vice, and mai-
est afterwardes loue both him and al
thine enemies what soeuer they be.

*Certaine other aduises and Remedies
concerning the same matter
of temptations.*

C A P. 26.

BE SIDES these tentations Temptati-
ons of In-
fidelitie,
Chapters , wherwith the Blasphemy
and desper-
ation.
deuil doth most common-
ly tempt vs , there be diuers other
meanes , wherby he useth to molest
and trouble vs , as by propounding
otherwiles temptations of infidelitie:

doubtes against our beleefe, or suggestions of blasphemies : yea , some times he bringeth vs into such a mase and perplexitic, as whether soever we turne our selues, or what soever we say or doe, we stil seeme to be caught and intangled: other whiles also he indeuoreth to bring vs into desperatio, and thus doth he with these & diuers other vexations disquiet , and greeuouslye assault vs.

A singuler doctrine a-
gainst the
aforesaid
temptations.

a Gen. 3. a

The Diuel
is not to be
disputed
vwithal.

Against al the which his craftes and subtilities, take this for a general rule, neuer to staye offset purpose to dispute or reson with the deuil , for if thou doe , thou art like to be ouercome as ^a Eue was , for hauing done the like. It shal be therefore much more secure, not to stand reasoning, or listning to that which the deuil shal suggest vnto thee, but forth with to flye the temptation in the very begining , by thinking of some other matter quite contrary to that which he woulde haue thee. As for example, if he propounde temptations of infidelitie, saying vnto thy soule: howe is it possible that this mistery should be

thus

thus and thus? makenone accompt to answere him, by shewing vnto him anye reason of that truth which thou beleueuest, but sayc: I beleue, as our holy mother the Catholike Churche beleueuth, and this sufficeth me : neither do thou discende to any other particularitic.

In this maner also must thou doe , if in case he molest thee with temptations of blasphemie, saying : *Thy blasphemie be to thy perdition, for I adore and loue my Lord God.*

With this, or some such other like short speeche thou maiest set thy mind at rest, attending to some other busnes, and different cogitations: neither let these his suggestions dismay or trouble thee any thing at al, for they shal not make the to losse any one iote of the gracie and fauour of almighty God : yea by doig thus as I tel thee, thou shalt greatlye increase thy merite. If in like maner the goe at any time about to meshe thee in any perplexities, scruples, or other obscurities, wherby thou wotest not on which side wel to turne thee: make no reckoning of the, but couert thy self wholly to God almighty sayig

A Remedy against infidelitie.

Against Blaipheny

A refuge
in time of
perplexities
vvil, my Lord my God, both in this, and
in every other thing what thou wilst,
neither doe I wwill, or yeeld consent to any
thing that may displease thee. And thus
maiest thou with this saying quiet thy
self and be in great securitie.

Against
desperatio.
In like maner, if he shal induce thee
to desperation laying before thee the
multitude and enormitie of thy sinnes,
beholde our Lord and Sauour
Iesus Christ thy Judge nayled vpon
the Roode, in whom thou hast
more goodnes without al compa
rison, then in thy self thou canst
haue wickednes: and thus putting al
thy confidence in him, thou maiest
despise, and defie al the deuils. And
not onely in this, but in al other thy
tentations I would haue the to make

Christ cru
cified ought
to be our
commo re
fuge.
Jesus Christe crucified a familiere defens
to be our ce and buckler for thy security. For
like as ^a Moyses gaue vnto the childre
of Israel being stunge in the desert, or
bitten of venemous serpentes, that
serpent of brasse, raysed vp vpō a high
peece of wood, whereon who so euer
looked stedfastly, and with fayth,
were cured of their griefs: in like ma
ner

The brasen
serpent a
figure of
Christ cru
cified.

ner, and much better, al such as with
fayth shal beholde our Lord and Sa
uiour Christ crucified, and heaued
vp aloft on the threē of the holy crosse
(whom the serpent of brasse did in
figure represent) shal be healed of al
their bitinges and stings of trespasses
and temptations. At such time ther
fore, as thou feelest the serpent to
assault and stinge thee with the sinne
of pride, beholde Christ ^a humbled
on the Crosse, and made obedient,
euē to death. If with couetousnes,
behold that pouertie and nakednes,
wherewith he hangeth on the roode,
in such extreame distresse, as he hath
not where to rest his ^b head. If thou
finde thy self assailed with the delites
of lust, beholde his bruised and beaten
body fraught ful of extreame anguishe:
and how for thy sake he hangeth on
the roode, al wounded from topp to
toe, and afflicted with most grecuous
tormentes. If thou feele thy self pro
uoked to Gluttonie, looke vpon thy
Lorde fastned to the roode, who be
ing extremely pained with drought,
had ^a gaule and vinegre geuen him

Against
Pride.
^a Pbil.2.2

Couetise.

^b Mat.8.c

Carnal lu
stes.

Gluttonie.

^a Mat.27.d

Anger. to drinke. If thou perceauie thy selfe
stirred vp to anger, behold that in-
vincible patience of our Sauiour
Iesus Christ crucified, i abiding al those
his most villanous blasphemies, and
incomprehensible tormentes. If thou
be vexed with the venomous vice of
Malice. malice, consider that most feruent
charitic, wherwith our Sauiour shedd
his most pretious blood on the Cros-
se for vs al, and praied euен for those
his persecutors that crucified him. If
slouth. slouth or idlenes cause thee to waxe
colde and dull in doing of good
works, fixe thine eyes vpon those feet
so cruelly nailed to the Crosse, which
were never weried with wandring &
seeking for thy saluation. Finally, in
this thy Lorde and Sauiour thus cru-
cified, if thou seeke in time vnto him,
thou shalt finde sufficient remedies
against al kind of temptations, wher-
with in this life thou maiest be any-
ways assailed.

A necessa-
rie adver-
tisement.

It resteth now, to admonishe thee
of one only thing touching this mat-
ter, that whe at any time thou shoul-
dest, either with this, or with any other

of

ot the aforesaide remedies repulse thi-
ne enemie, and resist his suggestions.
yet must thou not thinke thy self se-
cure, as though the battel were ended
and the fielde fully fought and won-
ne : for as much as it is the propertie
of the diuel, when he is ouercome in
one temptation, to arme him self
forthwith, and to make preparation
for an other, like as he did to our Sa-
uiour ^a in the wildernes, whom when ^{a Mat. 4.a}
he could not one wayes ouercome ^{Mar. 1.b}
he assailed & set vpon him an other
waies. And therfore, albeit thou find
thy self to be at some rest, and perceau-
est the enemy to haue taken some
truce with thee for a while after he is ^{The fiendes}
vāquished: yet beware thou trust not ^{truce is not}
too much to him, for when thou shalt fied. ^{to be tru-}
suspe& least, then wil he returne to
make a fresh assault, & to molest thee
with newe temptations, and if he the
chance to finde thee vunarmed, & vn-
prouided of wepons to encounter
and withstand him, he wil easily sub-
due the, and robbe the of al the ad-
uantage which thou hadst before
wonne with so great honour. Take

accede therfoire thou never lay thy weapons aside , but alwayes be provided, and in readines for the combat: neither be thou tired with his importunate infestations , whereby he for the most part ouercommeth the that waxe faint harted and wery to withstand him , but like as he is importunate in tempting thee , ^{a Ber.ser.} ^{67.de mod.} ^{ben.viu.} ^{De Tent.} thou also importunate and constar in resisting him , and by this meanes thy crowne shal be so much the more riche and pretious , as the tempta tions , which through the assistance of God almighty thou shal ouercome , be more irksome and importunate.

*VVhat a good Christian ought to doe,
vwhen he falleth sicke, and dravv-
eth nere to the houre of death.*

C A P. 27.

AL that I have hitherto in treated of wil helpe thee during the time wherin it shal please almighty God to

to graunt thee health and strength of bodye. But for so much as this tem poral life of ours is subiect to many infirmities , and in the ende ther is no remedie, but we must al of vs needes dye at one tyme or other ^a according ^{Heb.9.2} to the holy ordinance and appoint ment of God almighty : I haue for this cause, thought good in this Cha pter to adde certain aduises and in structions, to teache thee Lowe to gourne thy self, both in the time of sicknes , and in the houre of death. Neither oughtest thou with worse wil to reade these , nor with lesse di lgence to execute them in their time, then the former. Neuertheles, these ^{Note vvel.} aduises shal principallye profite the, that in their health haue employed, their time in thos exercises , which haue beene heretofore spoken of in this little Treatise , preparing them selues continuallye to death , as al good and faithful christian persons are bound to doe. For they that pro longe their preparation and conuer sion vntil the houre of death , ha uing liued loofly , and without the

feare of God al the time of their health, albeit they ought not to dispaire (but to make the best shifft they can for their poore soules during the final time which they haue to liue) yet are they in great daunger, no doubt, and in a verye perillous estate, these being they of whose saluation Saint Austin doubteth.

*The vnic
ked liners
vvel dving
to be doubt-
ed.*

a Galu. 6.c (as S. Paule forewarneth vs) *doe vvel
vvhiles vve haue time,* continually watching, and preparing our selues for death, according to the counsaile of *b Mat. 24.d.* our Sauiour, seing we neither knowe the day nor houre therof. Neuerthe lesse, when thou suspe&test that houre to be alreadye come, then oughtest thou to be more diligent and careful in thy preparation.

*The first
aduise inti-
me of sic-
knes.*

The first aduise therefore, which in this behalf thou shalt take, let be this, that when soever thou fallest sick (albeit thy sicknes seeme not to be greatly daungerous) that presently thou be carreful to prouide phisick for thy soule before thou prepare any for thy bodye. Take order therefore that thy spiritual phisiition may come

to purge thy soule by confession *The soule
eyther before, or assoone as the
other, to cure thy body by potion.* and expe& not, til the bodily phisition doe wil thee to doe thus, as he is bound to doe, if he haue care to obieie that which the sacred Canons doe *the body
commaunde him.* Wherein this most *afflicted
true sentence is also recorded, that of the soul.* God doth may times sende *sicknes* *a Job. 5.b* of bodye, for the sinnes of the soule: And therefore it maye so fal out, that the cause once ceassing, to wit, sinnes: the effect shal also cesse, to witt, sicknes.

*Newe, if hauing vsed this reme-
die of confession, thy sicknes doe stil
continue, then take this for a second Knes.*

The 2.ad-
uise in ti-
me of sic-
knes.

Acceptatio
and Resig-
nation.

aduise, to accept it with a cheerful & willing minde, as a gift which thy heauenly father hath for thy soules health, with singuler loue sent vnto thee, resigning thy self to suffer for his sake, what soever his diuine prouidence shal ordeine and laye vpon thee: and see thou purpose fully in al thinges to conforme thy self wholly vnto his most holyc wil. But because

the fraught of man is great, and feeling
the gripes of painful and greeuous
sicknes, it shal be a very hard matter
to haue that patience & conformitie
to his diuine wil, which were meete
and requisite to haue.

The 3. ad-
uise.

Praier for
patience.

^a Iac. 5. c

The 4. ad-
uise.

Obedience
& meeknes
in time of
sicknes.

Let this be therefore the third ad-
uise, to make thy humble prayer vnto
God for the obtaining of such
graces as thou wantest, and he know-
eth to be needful for the welfare of
thy soule. Procure likewise that other
men may praye for thee, folowing
therin the counsayl of S. ^aIames the
Apostle, who saith: *If any man be
sick amongest you, let him cause the
priests to come, that they may pray over him.*
And thou maiest wel hope, that their
prayers made with faith, shal be no
small helpe to mitigate the pains of
thy greeuous sicknes.

The fourth aduise is, that as in thy
health either thou diddest, or at least
wiste oughtest to haue endeououred
thy self to edifie, and geue good ex-
ample to those with whom thou diddest
conuerse, that nowe in time of sicknes
thou be careful also to doe the same:

being

being obedient vnto them that keepe
thee, and taking willingly the medi-
cines, and what soever for thy health
shal be prescribed vnto thee, be it
neuer so lothsome and against thy
stomache. In like maner, thou must
take heed thou shew not any anger or
impatience in thy speech, especially
to such as attend vpon the, and that
thou geue louing aunswers to the that
come to visite thee, not complaining <sup>Too much
complaining</sup> too much of the pain which thou fee-
lest, but recommending thy self in
humble and lowly wise vnto their
good deuotions. And thus oughtest
thou in al other thinges with suche
good discretion and meeknes to be-
haue thy self, that they which see
thee, or haue any dealing with the
may be edified by thy conuersation,
and consequently, take greter com-
passion of thy griefes, and help thee
more willingly, both spiritually and
corporally also, if neede require.

The fist aduise is, that albeit thou
must take for the reconuerse of thy ^{The 5. ad-}
health, al outward remedies and bo- <sup>wise in
time of
sicknes.</sup>
dylv obisicke that may be applied

Z

Godshelpe
chiefly to
be atten-
ded.
a 2 par. 16.
into thee, yet oughtest thou to put
gretter confidence in the celestial phi-
losophie, and in his diuine mercy and pro-
vidence, then in any artificial and hu-
mane medicines : least otherwise it
might happen vnto the, as it did to
king Aſa, who being visited with ex-
ceeding great paines in his feete, de-
ſerued not to be restored to health
for that, as the scripture telleth, he
trusted more to the ſkil of his phisi-
tion then to the help of God almighty.

The fixt
aduife.
b Luc 17. d.
The fixt aduife is, that if thorough
the goodnes of God thou recover
thy health, and be recured of thine
infirmitie, that presently thou re-
member to geue vnto the authour
of al good thinges, most humble
thankes, for this his great benefite:
acknowledging and confeffing free-
lye, that it came principally by
him, rather then by any other helps
and humane remedies. See there-
fore thou ſhewe thy ſelfe as grate-
ful as thou canſt vnto him, leſt other-
wife thou be like vnto the nine, in-
grateful leporis whom Christ cen-

fed

ſed from ther defeafe. Doe thou ther-
fore endeouour to be like vnto the
tent, who albeit he was a forreigner,
yet did he by and by after he had re-
ceaued health, returne backe to
veeld thankes vnto his benefactour:
whereby he deserued to be commen-
ded of the ſame our Lorde and Sa-
uiour, and the other nine to be rebuked,
and condemned for their ingrati-
tude.

The ſeventh aduife is, that ha-
ving now recovered thy health,
thou carefullye endeouour, to a-
Diligent
uoide all maner of ſinne, and to amend
thy life hereafter, assuring perfor-
thy ſelfe, that for this cause it
was restored vnto thee. Thou ſhouldest
therefore bee verye diligent
to execute al thos good motions
and purpoſes which thou haddeſt,
or ſhouldeſt haue had in thy ſick-
nes, if God did vouchſafe merciful-
lye to restore the to health againe,
as now he hath done. For other-
wife by forgetting the benefite re-
ceaued, and returning backe

Z 2

a Job 5.1. again to thy vomite, and wonted manner of offending, thou shalt deserue to haue some worse thing laid vpon thee, like as our *a* Sauiour him self aduertised the man, whom he had cured of his thirtie and eight yeres palsey.

Thes be the aduises which thou maiest vse i such infirmities as God shal permit the to escape, and to haue thy health restored. But if thy malady be mortall and such as wil make an end of thy life, then ouer and aboue that hath bene alreadie said, thou maiest take these aduises folowing.

The first aduise in time of mortall maladie. The first is, that perceauing thy sicknes to increase, thou then awake thy self with more vigilant care, to dispose both of thy temporal and spiritual affaires, as if those wordes were then spoken to thee, which were deliuered by the prophete Esayea to king Ezechias saing: *dispose of thy house, for thou shalt dye, and shalt not live.* See therfore, thou make perfect thy wil, which euerye good Christian man ought to prepare in time of health, when he maye with better ease, soulder judgement, and more mature ad-

a Eze. 3.8. Touching last vivils.

uise

use doe the same, and not to drue it of vntil the last houre, when al these commodities doe faile: wherby it falleth out for the most part that the wils which are made in thos extremities, are done very impecedally, by reason of the impediments which are incident vnto sicknes. Haing therfore thy wil in a redimes, with thy satisfaction therin conteined, thou maest then, as shal seeme best vnto thee, alter, or adde thereunto any thing by way of codicil. But if i case thou hadst bene heretofore negligēt in this matter, and haddest not made it, or at least not so exactelye, as to content and satisfie thy minde, the maiest thou make it anewe, at such time, as thou shal finde thy self best at ease, of ripest iudgement, and least letted with thy sicknes, procuring to haue some trustie friend at hand, to put the in mind at that time of necessary remembrances.

The second aduise, to helpe thee in this case, is, that when thou hast once finished thy wil according to thy mind, hauing set downe therin a

Z 3

2. aduise in time of mortal malady.

perfect satisfaction and cleared thy conscience both for matters of restitution and debtors (if any such be to be thought vpon) as also touching other discrete and godly legacies. Briefly, hauing disposed of al thy temporal cautes, endeavour thy self forthwith to forget quite al earthly thinges, which thou leauest here behinde thee, and wholly to occupie thy minde in heauenly matters, which thou shortlye hopest to enjoye: that by this means, the remembrance of such thinges, as heretofore thou haue loued wel, and nowe must needes leue, doe not disquiet thee, or cause thee to receaue death more unwillingly, then were meete thou shouldest doe. And to ridd thee the better of all these encombrances and dangerous distractions, let this be.

The third aduise, to command a them that be of thy house, and to require al others that come to visite and affit the, not to deale with the any more in any temporal affaires nor to put thee in memorie of such world-

A forger-
ing of
worldly
affaires.

The third
aduise.

lye things as thou hast borne affection vnto before: as might be thy riches, wife, children, frēdes, with other thinges, wherein hertofore thou tookest great delight. And then see that this be chieflye done, when death is at hand and thy life draweth fast to an ende: then, I say, let this aduise be most carefully executed, least the sight or hearing of such matters, might then allure or draw thine affection vnto them, and so thy minde be distracted and caried awaye from diuine and heauenlye thinges, wherewith thou oughtest at that time to be onely in loue, and onyle to desire, and thinke vpon.

The fourth aduise, when thou seest thy self to be in these termes, is, to cause some devout, spiritual & godly persons to be called for, who in this busie & important a time, may assist, and geue thee good counsaile and exhortations, comforting thee eyther with their good speeches, or by the good lessons which they may reade out of some such spiritual booke, as maye serue most fitlye for thy

Note vve
and execute in
time.

The 4. ad
cause in
time of
mor. mal.

The assis-
tance of
spiritual
Persons.

The memorie of Christys passion.

purpose, that by this meanes, thy soule maye more easily eleuate her self vp to the consideration of celestial and heauenlye matters, wherin, but especially in the blessed passion of our Sauiour *Iesus Christ*, thou oughtest principallie to occupie thy minde. These men may also with their zealous and feruēt prayers doe the wonderfull much good calling vpon God for his diuine mercie towardes thee, and beseeching our Lorde & Sauiour *Iesus Christ*, and his blessed mother the virgin Mary, with al the whole court of heauen, to helpe and fauour thee in that houre of thy departure, being a tyme so painful, and so ful of peril. And in this maner must thou also pray thy selfe as wel as thou canst.

The 5. aduise in time of mor.mal.
The sa. of Extreme Vnction.

The fift aduise is, that when thou thinkest thy life to drawe very fast awaye (yet before such time as thou shalt lose the vse of reason) thou craue for the last Sacrament of *Extreme Vnction*, and this must thou indeuour to receaue with great faith and deuotion, and when thou hast

to done

A protestation of the Catholike faith, if thou caust say any by heart, if not, to let some one be read vnto the: wherin thou shalt protest to liue and dye, beleeving and confessing al that our holy mother the Catholike, Apostolike, and Romane Church confesseth and beleeueth. And therefore thou oughtest not to drive off the receaing of this last Sacrament, vntil the very latter ende (as some verye indiscrētely doe) to the ende thou maiest be of sound iudgement, and haue perfect vse of reason, to receaue it deuoutly, and to make the aforesaid protestation sincerely and aduisedly.

The last aduise, which I haue to adgeue in this matter, is, that hauing al ready performed, what hath bene tolde thee in this chapter, thou prepare and arme thy self for the last conflict, which is yet behinde, in the houre of thy departure, arming thy self against such temptations, as are wont then commonly to assaile vs. And to the ende thou maiest the

more manfully resist and vanquish them al, and by vanquishing them obteine the crowne of conquest: it shal not be amisse to aduertise thee before hand, with what temptations the diuels doe ordinarily disquiet the soule of man at her departure out of this world, according as we are informed by the holy Doctours that haue written vpo this matter. See therfore thou maikewel, what I shal set downe touching this point in the chapter following.

*Of the temptations that happen commonly
in the houre of death, and of the
Remedies against the same.*

C A P. 28.

MANIFOLD are the anguishes & anxieties, which the soule of man doth commonly feel in the perillous houre of death, this being the most terrible thing that can happen vnto vs in this life. Forasmuch as at that time the soule doth suffer on
The extreme
anguishes of every side, and which wave soever she
turneth

turneth her selfe the findeth great cause the soule of corsay and extreame annoye. First, in time of death. the suffreth in respect of the body, frō which she parteth with no smal paine: She suffreth also in that she must part from the temporal thinges, which she leaueth here behind her: and looke howe much more she loued them during this mortall life, so much more doe they in that houre of death torment her. Againe she suffreth, through the great feare she hath of the straite ac-compt, which she knoweth wel, she must forth with passe to the dreadful Judge, of euerye thing which she hath done during her whole life. She suffreth through the horrible vision of deuils, which in that houre appere vnto her, the sight wherof is an intolleable torment. But much more doth she suffer in respect of the grieuous and bitter assautes, wherwith in that houre they farre more fiercelye set vpon her, then they euer did before.

The diuel
most furio-
us in the
hour of
death.
For like as towardes the ende of
the world, and time of general iudgement, the prince of darknes shall
so much more terribly, and with gret-

ter rage and furie assault mankinde, as he knoweth better howe smal a time he hath then remayning to doe the same, and to infest it any longer: euен so in like maner the deuils doe nowe behauē them selues towardes suchē as be at the point of death, against whom they bēdal their forces they practisē al their sleigtes and subtilitiēs: for so much as they knowe wel, that if the soule, in that last houre doe escape their dreadful clawes, they lose foreuer what they pretended to gaine al the time that she hath liued i this world: for thus doe the holy Doctors cōmōly affirme vpō that sentēce of the Apocalips which saieth. *a That the devil descendeth dōvne vwith great rage, knowīg that he hath but a smal tyme.* so that the ankietie and cōfliet of that houre shal be so great, as no man by wordes can sufficieſtliē exaggerate. The which we doe plainlye see by an example, that S. John Climacus reporteth to haue happened in his time to a religious man, whom he both saw and knew, and wriſteth of him in this maner: how he hauing liued

a. Apo.11.c

S. John
Climacus.An exam-
ple prou-
ing the ex-

tome

somewhat looflye in his monasterie, ^{me perils} _{in the hou-} fel sickē on a time euē to the very ^{re of death} point of death: and then was in ſuch ſort rapt in ſpirite, that he ſaw the dreadful rigour and maner of proceeding at the day of iudgement and doome of euery ſoule: and afterwardes, comming to him ſelf againe, hauing through the diuine and ſpecial dispensation of almighty God obteined a time of penance, this ho- ly man faſh, how the mōke aforesaid prayed al thoſe that were there pre- ſent with him, (amongſt whom was the ſame John Climacus) that thy would al depart out of his ſel, wherein he afterwardes remained al alone, vntil the houre of his death, which was for the ſpace of xij. yeres after. In al which tyme he neuer ca- ^{A rare kin-} me abrode, nor ſpoke idle word to ^{de of pe-} nance. any man, nether did he in ſo many yers eate any other foode but bread and water, continually remaining in his ſel, like a man the had bene aſto- nished, and beſides him ſelfe, and ha- uing his eyes fixed ſtil in one place, he perpetually reuolued in his mind the

wonderful things which he sawe in his extasie, and with the memory therof watered his cheekes dayly with streames of bitter teares. And in this maner he cōtinued vntil the houre of his death: at what time the saide Saint John Climacus, with al the other religious persons that liued there-aboue in the wildernes, came to visite him: who hauing broke doun the dore of his sell which he had mured vp, and being entred in to him, besought him haretly that before his departure he would geue vnto them some good word of edification: vnto whom he replied onely this: *I tel you truly, fathers, (quoth he) if men understood howe dreadful this last transe of death, and howe rigorous the sentence of diuine iudgement were, they durst never offend God nor transgresse his most holy commanndementes.* Seing therefore it is thus, we ought often tymes to forethinke this houre, and to arme and prepare our selues diligently for this so perillous a season. Neuerthelesse we may wel hope in the merciful goodnes of Al-

mighty

mitgthy God our most faithful Lord that the wil not permitt vs (as saint Paul saith) to be tempted aboue ^{1 Cor. 10.6} our strength: and that the holy Angels shal be no lesse careful (especially, euery mans Gardian) to succoure and helpe vs in that houre of such extreme necessitie, then the deuils busie to assault and ouerthrawe vs. It shal be notwithstanding greatly profitable, (as I saye) for euery one to forethinke in time the suggestions and temptations that shal ^{The dangers foreseen, are more easily avoided.} in that houre be propounded vnto them, as also the remedies and weapons wherwith they may defend them selues: that in so doing they may more securely escape so great a danger, and gaine the crowne prepared for him that shal winne the battaile. It is therefore to be noted, howe.

The first and principal temptation, wherwith the diuels are wont in that houre to infest them that are redie to geue vp their ghost, is, about their fayth, according as S. Ambrose testifieth,

The first temptation in the hour of death.

S. Ambrose

infidelities. fith , which is the foundation of al spiritual building, that whē the principal foundation shal once faile , al the whole frame may fal to ruine. Their drift is therfore , to intrappe a man in some errore of beliefe , especially, touching those articles , wherwith otherwhiles they assailed him in his life time and found him somewhat feeble. The which temptation The devill thou canst not resist better , then as I haue aduised thee heretofore in the. 26. Chapter, that is , by despising it, laughing the deuil to skorne : and not regarding to solute h s reasons. But if of force thou must neede aunswere somewhat , let it be this: *I beleue assuredly vwhat our holy mother the Churche beleueuth , and that vwhich the holy Apostles, Martyrs, and Confessours haue beleued and taugh̄t, vvhose faith and doctrine Almichtie God , (vvhō can deceave no man) bath confirmed vwith innumerable miracles: and for the confession vvh̄cōf so much bloud of Martirs bath beeene shed , of vvhose holines no man can iustly doubt.* Sticke fast to this answere, and care not to satisfie his other ob-

RECOLLECTIONS

iectiōs and demaunds, which he may propound vnto thee about this matter: and no doubt but if thou deale with him in this order thou shalt haue the victory and winne the goale for which thou labourest. Thus reade we of a seely simple man (albeit in this point wise and considerate y. nough) who in a much like matter de meaned him self in like maner. This good man being in conflict with the diuel, framed this answere touching an importunate adoe which he made, to know what he beleue. I beleue (quoth the good man) a that our holy mother the Churche beleueuth. And what is that saith the diuel that your holye mother the Church beleue? She beleueth (quoth he) that which I beleue. And what beleueſt thou, replied the diuel? wherunto (he answered as before ſaing) I beleue what our holye mother the Church beleueuth. Neither could the diuel , albeit he questioned never ſo importunatelye about this point, driue him from this his first anſwer, and thus did the poore mā gaine the

Aa

victorie, and put his enemy to flight
and shameful ignominie. In like manner also shalt thou doe, if thou will
use the same means of resisting this
temptation.

The second
temptation
is of Blas-
phemie.

The second suggestion, wherewith
the wicked spirits are wont to molest
vs in this houre, is of blasphemie, per-
suading them that are nowe at the
point of death, to beleue or think
some indecent and vnseemly thing
of God Almighty our L. and maker,
or of his holy SS. With this tempta-
tion, Eusebius S. Ieroms Disciple is
said to haue bene greeuouslye infe-
sted. Hereanto maiest thou resist, by
retorting the blasphemie vpon the
Diuel him self, that propoundeth it,
in this maner. *I am more then assured
that my Lorde God is infinitely good, and
vwoorthy of al soueraine praise and loue:
and that al his holy Saintes are most perfect
and replenished vwith al vertue: and thou
most vwicked feende, by going about to per-
suade me these blasphemies, be vraiest plain-
ly thy peruerse spirite, puft vp vwith al
impietie, malice, falsehood, and deceipt, and
therby art most vwoorty to be of every one*

despised

Eusebius
S. Ierom's
Disciple.

A retortig
in this maner.
of the seids
suggestion

despised, accursed, and abhorred. And
then turning thine eyes vnto thy most
mecke and merciful Lord and maker,
enforce thy self, to powre out of thy
heart right humble praises and blef-
fings in the best wise thou canst vnto
him, and by howe muche more the
detestable deceauer shal infest thee
with these his abominable and wic-
ked blasphemies, by so much be thou
more diligent and careful, to yeeld
laudes and praises vnto his most
holy name.

The third temptation, where-
The 3. tem-
ptation is
dispaire.
with the devils doe assaile such as dispaire.
are at the point of death, especially
if they haue beene great offenders, is
dispaire. For like as in the time of
health they litle rought of their sin-
nes, and through the infinite multi-
tude of Gods mercies, and hope they
had to doe penance at their latter
ende made smal accompt therof,
so in that houre of death they shal
seeme more greeuous and dreadful
vnto them, when they consider the
rigour of divine iustice, wherun-
to yt belongeth, not to suffer any one

A 2 2

itanc to be forgotten or vnpunished
and then is the tyme that the devils
doe make them beleue that the
contrition and sorowfulnes which
they haue in that present houre is
of no force and value, as proceeding
of ieruile feare. They likewise in that
instant represent vnto a man al the
enormous crimes which he hath cō-
mitted during al his life, as also the
good works which he might haue
done, and by his negligence hath o-
mitted: againe they tel him that he
neuer confessed many of his sinnes, or
at least wise imperfectlie, and with
leisse sorowe then he ought to haue
done. In this wise they doe so gripe
and torment many heinous sinners,
that no doubt but a great number
are therby driuen to desperation.

*Despaire a
most dan-
gerous tem-
tation.*

This is one of the most terrible
vexations, wherwith such as haue
swallowed securely in their sinnes,
are in this time assailed, and is in
very deed so violent and hard to be
withstood, that if the ineffable mer-
cy of God did not geue special as-
sistance and ayde in that houre,
very

very few could escape and ouercome
the same. The remedie which in this
case, thou must vse, is, to humble thy
self in the sight of God almighty, and
to inuocate his diuine clemencie,
calling to minde the Passion of thy
blessed and gratiouſe Redeemer our
Lord and Sauiour *Iesuſ Christe*, whose
moſte bitter griefes, torments, and
woundes thou must offer vp to his
eternal Father for al thy sinnes what-
ſoever, ſaying: *I know ve, my Lorde, and*
moſte gratiouſe God, that albeit my sinnes be
great, enormous, and innumerablie, yet is the
fatiſfaction, vvhich thy moſte obedient ſon-
*ne my Sauiour *Iesuſ Christe* hath geuen vnto thee, both for theſe of mine, and of al the*
vhole vworld, farre greater, more pretious
and more infinite. I know ve likevvife, that
thine incomprhenſible mercie and pietie,
doth farre ſurpaſſe al my miserie & ipietie,
and therefore I vvil not diſpaire, as Cain
and Iudas did, eſpecially know ving,
howe this ſhould be, to adde a greater of-
fence unto my former treffasses (ſeing ther is
not any thing that more diſpleaſeth, diſhonoureteth and offendeth the then to diſpaire
of thy goodnes) vwherfore I vvil rather hope

The reme-
die againſt
despaire is
Christe
crucified.

A prayer
againſt de-
ſperation.

in the multitude of thy mercies, which thou hast vſed to vawardes other moſt vnworthy ſinners: and I am auſſured that thiſne eternal truthe, and infallible vvorde, neither can, nor vvil euer deceaue any man, wherby thou haſte promiſed to pardon and receaue ſuch as truſt in the, cal vpon the for mercy, and unfainedly turne vnto thee, being contrite and fervorvful for their ſinnes, as I am nowe. This is the anker, wherunto thou muſt cleare afteſt, and neuer forſake thy holde, albeit the deviſs doe what they may to drowne thee, as is a foreſaid.

The fourth
temptation
is too great
a ſecuritie.

The fourth temptation is quite opposite and contrary to the former. This being a rash ſecuritie, and fond ouer wening which a man hath in his owne innocence. For that (as Cassian faſh) when the wilye and coonning ſerpent can not induce a man to that exceilſie feare & puſilanimitie which he thought to haue done, and ſo to haue druiſed him downe to desperatiō: then doth he craftilye goe about to poſt him ouer to the other extreame, by drawing him to a daungerous ſecuritie, and blind delite, and pleaſing

of him ielf, counterfeiting falſlye with him, howe he hath fought manfully, and wel prepared him ſelf to death: and howe he is greatly bounde to God for ſo mauncy benefits moſte plentifullly beſtowed vpō him, and conſequently ought to reioyce for hauing done ſo many good deedes in his life time, wherby he may wel hope, that a great glory ſhal be geuen vnto him in heuen: and that by this meanes he may ſecurely without any feare or doubt at al be willing to depart this life. With this teſtation he is wont chiefly to affaile good religiuous men, or other ſpiritual persons, ſuch as haue laudably gouerned them ſelues throughout the whole course and periode of thiſ their worldly pilgrimage. Against the which diabolical deceipt and trecherie, thiſ ſhall be a very profitable remedie, to haue ſuch authorities of holy scripture in readines, as ſerue to beat downe thiſ vaine pleaſing, and diſordinate confidence in our ſelues, as for exaſple: thiſ ſaying of the wiſe man: *a That no man living knoweth whether he be vvoor* The remedie against vaine ſecuritie and pleaſing.

a Eccl. 9. a

b Ps. 64.b

thy of loue or hatred, and that of b Elay.

c Lyc. 17.c

At our righteousnes is as a defiled cloth: &

that which our c Sauiour him self said,

VVhe you shal haue done al thīgs, that are

commaunded you, saye: we are unprofita-

ble seruauntes. That also of the psal-

milt: d Thy iudgements O Lord are a great

d Ps. 35.a

and inscrutable depth: and that sentence

e Rom. 11.d

of the e Apostle, Howv incomprehensible

are the iudgements of God. By these and

manye other such like authorities

thou shalt wel vnderstande, how

finally thou oughtest to please thy

self, or to growe secure by reason of

such good woorkes as thou suppo-

sest thou hast done, for that they may

peraduenture be distained with many

imperfe^tions, and by that meanes be

little grateful or acceptable vnto al-

mighty God. In doing thus, thou

shalt remaine betweene feare and

hope which is (the most assured path

to come to heauē) fering by reason of

thy manifold sinnes and imperfe-

ctions: and hoping through the infi-

nite goodnes and mercye of God.

So that, looke at what time the diuel

shal goc about to make the proud,

and

The best
wuye to
henē lieth
betwixt
feare & ho-
pe.

and to presume of thy self, bee thou

depresso and humble thy self with the

remembrance of suche causes as thou

hast to make thee to feare: and when

on the other side he shal endeuour

to bring thee to dispaire, doe thou

animate thy selfe with the remem-

brance of such thinges, as iustly

may moue thee to haue confiden-

ce in our Lord and most merciful Sa-

uiour.

The fift temptation is of impa-
tience, through the pains and griefes
incident into sicknes, especially, if it
be of longe continuance. This tem-
ptation thou must vanquishe, by per-
suading thy self, that whatsoever it be
that thou hast done, or doest now
presently suffer, God doth with sin-
guler loue, for the welfare of thy
soule sende it vnto thee, that by mea-
nes of such afflictions and paines thy
soule maye be purged here, and el-
cape the other fatre more greeuous
tormentes, which she shoulde other-
wise endure in the world to come: as
also, that by means of these paines &
afflictions in this earthly pilgrimage

The 5. tēp-
tation is of
impatiece.

The Re-
medie.

Bb

thy merite might augment aboue, and thy future glory be increased in heauen.

Besides these temptations alreadie mentioned, we may very wel conjecture that the wicked sptridges doe with diuers other molest the soule of man in this houre of her departure, and time of so great distresse. It shal nevertheless suffice, I hope, to haue set downe the chiefe, and most daungerous, together with such remedies, as are most fitt to be applied against the same: wherby, what with them, thine owne good prayers, & those of thine assistantes (who shal doc verye wel oftentymes to sprinkle holyc water vpon thee) as also by embracing the crucifixe, and calling vpon that most sugred and sweete name of (I E S V S) with faith and feruour, endeouuring thy self to wrap and wind the in his woundes: wel mayest thou I say, (using all these means) hope to receave comfort of God almighty and of his blessed Saintes and Angels, and so most happily to obtaine the victory of these, and all other

Holy vva-
ter.

The sugred
name of
I E S V S.

other temptations that may assaile thee, and at length attaine most fortunately to that port of eternal rest and quietnes.

A conclusion and briefe rehearsal of al that hath beene saide in this little Treatise, and of the thinges that every good Christian is bound to learne and haue by hart.

C A P. 29.

IN this little Treatise, (Christian Reder) haue bene hiterto as briefly, (as might wel be) shewed vnto thee, the rules and aduises, wherby thou oughtest to guide thy self, as wel on working, as holyc dayes: and howe thou maiest exercise thy selfe in prayer, and frequent verye profitablye the Sacramentes of Confession and Communion. And because this our mortal life can not be passed ouer without the tentations and greeuous assaultes of suche our

The sum-
me of the
vvhole
booke.

aduersaries as here in this world doe enuirone vs, there are wepons and remedies geuen vnto thee to vanquish them, and to preserue thee from sinne by means whereof thou maiest also obteine such vertues as be needful for thee. Againe, for so much as this our temporal life is subiect to many infirmities, and insine to the dint of death, (which no man can auoide) for this cause I haue in this seconde impression annexed twoo Chapters more then there was before: wherein is shewed vnto thee, in what sort thou must gouerne thy selfe in time of sicknes, when it shal please God therewith to visite thee: as also howe thou oughtest to behau thy self in the houre of death, when our Lorde shal through his holy prouidence vouchsafe to bring the to that time. This haue I thought to be sufficient for thee: that in case of the geuer of all goodnes thou hast receaued a good will and desire to amende thy life, and to liue like a true Christian man, thou maiest by perusing this pamphlet, learne

howe

howe to obtaine thine intent, and to haue a firme trust and confidence to enioye eternal life (which is the onely ende for which thou wast created.)

It resteth nowe that for conclusion and knitting vp of this little wooke, I admonishe thee, beseeche thee, and exhort thee, as much as possiblie maye lye in my power to doe ^{that if a Lyc g.} thou hast once laide thy hande to the plough, and begonne to exercise thy self in diuine seruice, taking the rules and aduises which in this Ticleuse are prescribed vnto thee for thy guide and gouernment, that in no wise thou looke backe againe, nor let thy selfe by anye troubles and toiles, which maye crosse thee in this life, be ouercome and vanquisched. And if at any time it should so chaunce, (as wel it may doe oftentymes,) that by reason of certaine letts and hinderances thou shouldest be for some space forced to intermitt thine ordinarie and wonted exercises, be not (I say) any whitt dismayde therewith, but when this time of trouble is

*a Mar. 15.
b.
Mat. 24.4.
Luc 12.c
Apo. 16.c*

once overshot, renewe againe thy course, and folowe it as if thou haddest never failed, perseuering til the ende, as it *a* is needful if thou minde to obtaine the crowne of life and to winne euerlasting happines. For in doing thus, I dare on the behalfe of our Lord & Sauiour assure thee, that this perseuerance shal ease the paine which at the first seemeth to be so great: & looke how much more thou shalt perseuer therin so much more cōfort, helpe, consolation, & heauely light shalt thou receaue of his most bountiful liberalitie. Thou must not therefore, content thy selfe with accyimes. once reading ouer of this little Treatise, but it behoueth the often to reade the same. For seing the things that are treated of in this booke, are the rules and documents by which thou must gouerne thy self in thy spiritual life, it shalbe necessary for the to read them ouer at al times whēsoeuer thou meaneſt to put them in practise. And besi des, that the bare reading therof shal be a laudable & meritorious exercise, and after a ſort ſtād in ſtead of prayer:

the

the reiterating and often reading ouer of the same, ſhal helpe thee to learne by heart, what in action thou art bound to execute: and thus maieſt thou afterwardes exercise thy ſelf in euery point with a great deale more facilite. Now albeit this little labou maye profit euery one that with good & godlye intēt wil vouchſafe to reade the ſame, yet was it principally framed for the ſimple and more ignorant ſort: and for that cauſe I haue alſo thought good to annexe here in the end ſuch thinges as maſy of the wot not, & yet are bound to knowe. For yf in caſe euerye artisan thinkē it neceſſary to knowe ſuch thinges as belōge vnto hiſ art: howe much more is a true Christian bound to knowe what appertaineth to his profession, (being an Arte aboue al Artes) and to be ready (as the Apostle S. *a* Peter ^{a 1. Pe. 3.c.} faith) to yeeld an accompt of that which he beleeueth and hopeth for, as also of that which he is bound to doe, to liue according to Gods holy wil and ordinance, and to obteine euerlaſting life. Wherefore, for ſuch

Bb 4

as be in this behalfe blame woorthe and negligent, I haue here set downe such thinges, as without daunger of their owne wel doing, they neither ought, nor can be ignorant of, that by reading these notes and shoit remembraunce, they may both vnderstande what they knowe not, as also haue commodity to learne the same, without further seeking of other booke. Now as for the textes both of the Creede, the ten commandments and of the rest, I haue here set them forth, both in the latine and vulgar tonges, for every one to learne them, as they shal thinke it best. Neither ought any man so much to regard the wordes therof, as the substance and doctrine conteined in the same.

S Y M-



SYMBOLVM APOSTOLO-
RVM: VVHICH IN VVL-
gare tongue is called,
the Creede.

 Redo in Deum Patrem Omnipotentem, Creatorum cœli & terræ.

Et in Iesum Christum filium eius unicum Dominum nostrum.

Qui conceptus est de Spiritu Sancto, natus ex Maria virgine.

Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus.

Descendit ad inferos, tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis.

Inde venturus est iudicare viuos & mortuos.

Credo in Spiritum Sanctum.

Sanctam Ecclesiam Catholicam, Sanctorum Communionem.

Remissionem peccatorum.

Carnis Resurrectionem.

Vitam æternam. Amen.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

1. Beleeue in God the Father
Almighty, Maker of heauen
and earth.
2. And in Iesus Christ his one-
ly sonne our Lord.
3. Which was conceaued by the holy
Ghost, borne of the virgin Marie.
4. Suffred vnder Pontius Pilate, wa-
crucified, deade, and buried.
5. Descended into hel, the third day he
rose againe from the deade.
6. Ascended into heauen, sitteth on
the right hand of God the Father al-
mighty.
7. From thence he shal come to iudge
the quicke and the deade.
8. I beleeue in the holy Ghost.
9. The holy Catholike Churche, the
Communion of Saintes.
10. The forgiuenes of sinnes.
11. The Resurrection of the bodye.
12. And the life euerlasting. Amen.

A briefe

*A briefe declaration of the 12. Articles
contained in the Crede.*

C A P. 30.

O the intent thou maiest
the better remember these
xii. Articles cōteined in the
Creede aforesaid, wherin
the whole summe of our holy Catho-
like fayth is compreñended: I haue
thought good in this second impres-
sion, to adde a briefe declaration as
wel thereof, as also of such other thin-
ges, which be needful for thee per-
fectedly to vnderstande and haue by
heart. Wherby thou maiest easily
learne, not onely to rehearse the bare
wordes, but also to knowe the sense
and meaning of that which thou doest
beleeue, confesse, & practise, or at least
wise oughtest to practise i thy life &
actions. It is therfore for declaratiō of
this Creede or Simbole to be noted,
that wheras almighty God is but one
in essece & three i person, al the three
persons of the most sacred and soue-

rain Trinitie, are in this Cicerone specified, and vnto every one of them their peculiare Articles assigned.

The first Article sheweth vnto vs the first person of the Trinitie, to wit, the Father: vnto whom is attributed the ^a creation of heauen, of earth, and of al things visible and invisible, all the which, as he for vs hath by his Omnipotencie created of nothing, so doth he for vs, through his wisedome and goodnes stil preserue and gouerne the same. Wherby we are put i mind, how great loue we ought to beare vnto this our Father, who hath for vs created and conserued so manye things: as also what confidence we may repose in him, and howe greatly we ought to take heed that we offend not a Father so omnipotent.

The second Article declareth vnto vs the second person of the sacred Trinitie, which is the Sonne: who touching his divinitie, is from all eternitie begotten of his Father, of the self same substance that he is, and coequal vnto him. This ^a one

^a Genes. 1.
^b Job. 1.1.
^c Heb. 11.1.

only

only and eternal sonne of God in that ^d Ioh. 1.c.16.d
he tooke humane nature vpon him ^e Coloss. 1.a
to remaine with vs for a time in this ^f Heb.1.a
world, is called ^b Iesus Christe, that is ^g Luc.1.e
to saye, Sauiour annoyncted: I E S V S, (which signifieth, Sauiour) for that he came to sauе and redeeme his people from their sinnes: and ^c Ioh. 1.f.
CHRISTE, (which is as much to say, as annoyncted) for that he was annoyncted by the holye Ghost and replenished with al grace and truth. He is also called the ^c M E S S I A S, whom ^d Heb.4.5.
God had promised hertofore to send vnto the worlde as our K I N G d our B I S S H O P , and our L O R D , for that he bought vs with his most pretious blood: and by this is geuen vs to vnderstante, howe greatly we are bound to honour, loue, and reuertence him.

The third Article teacheth vs the incarnation and temporal nativitie of this our Lord: for that being (as God) eternally ^a begotten of his father without a mother, he for our loue descended doun from heauen, and ^a Phil.2.a
ooke humane fleshe vpon him, and

^a Esa. 53.

was (as man) conceaued temporally
without a father, or any operation of
man, but only by the vertue of the ho-
ly Ghost in the most chaste wōbe of
the perpetual virgin Mary: and was
b Mat. 2. a.
Inc. 2. a.
afterwardes borne in b Be. hleem of
this his blessed mother, she cōtinuing
euermore a virgin. By this incarna-
tion of the sonne of God, we are
c Rom. 6. a.
Galat. 3. d.
Col. 2. b.
alē regenerated, and of carnal men,
made spiritual, and the children of
God almighty in Christ Iesus.

The fourth Article doth informe
vs of the Passion, death, and bu-
rial of our Lord and Sauiour Iesus
Christ, who after he had preached,
and done many miracles for the spa-
ce of three yeres: the Iewes of me-
re spite and malice, accused him to
Pontius Pilate their Judge, who al-
beit he knewe wel that he was inno-
cent and clere from any crime, yet
a Mat. 27. c.
Mar. 15. b.
did he a adiudge him to suffer death
upon the Roode, and thus was he
crucified, put to death, and buried:
whose holy wounds, passion, Crosse,
and death, were causes of our life, and
veeld great consolation vnto al them
that

that sincerely doe loue and obey him.

The fift Article teacheth vs, howe
after our Redeemer & Sauiour Christ
was thus put to death on the roode,
his most sacred soule being vnted vn-
to his diuinitie, b discended downe to b 1. Pe. 3. d.
hel, to deliuere from thence those Zach. 9. c.
holye Fathers, that so many yeres had
Aug. epist.
looked for him. And how haning in 99. & 57.
this maner triumphed ouer death, de fide ad
Pet. Cap. 2.
(as he had alreadie done ouer the de-
uil and hel) he rose vp the third daye
by his owne a power and vertue, and a Osee. 6. a.
issued out of his Sepulchre, immor- Mat. 28. a.
tal and most glorious. This his exam- 1. Cor. 15. a.
ple geueth b hope vnto al men that 6. c.
believe sincerely in him, that they Colos. 2. c.
shall at the last day rise vp also im- b Ioh. 11. c.
mortal and glorious. Act. 17. d.
23. b.

The sixt Article instructeth vs,
howe our Lord and Sauiour Iesus
Christ the ffortie daye after his holy re-
surrection, did with exceeding triūph
c ascende vp to heuen, and sitteth there c Act. 1. b.
on the right hand of his Almighty Mar. 16. 20.
Father: that is to say, in the self same Lus. 2. 4. g.
glory, power, and Maiestie with the
Father, enioying al the blisse which

his Father enioyeth , and gouerning
al things equally with him. This
glorious Ascension of Christ our
head yeeldeth confidence to his true
members , that in case they obey
their head and heauenlye captaine,
they shal one day ascende also , and
reigne in heauen with him.

The seventh Article telleth vs of
the second comming of Christ our
Lorde , which shal be at the last day,
when in humane fleshe he shal come
with great power and Maiestie , ac-
companied with al his holye ange's
a Mat.24.c. b Act.1.b

b 2.Cor.5.b to iudge the vniuersal world , as wel
those that be at that time liuing in
earth , as also al them that haue died
since the worlde was first created.
and then shal he yeeld reward vnto
euery one , according to the b works
Rom.14.b which they shal haue done. This arti-
cle admonisheth vs to liue with so
much more vigilant care and watch-
fullnes , as we knowe more certainlie,
that all our wordes , workes , and
thoughtes are to be examined and
discussed by this most dreadful ludge,
before whose tribunal seate we must

necessa-

necessarily al appere.

The eight Article sheweth vnto vs
the third person of the mooste holy
Trinitie , a which is the holy Ghost , a Gen.1.a
b J oh.1.14.b who proceedeth from the Father and
the Sonne , and is with them the very 16.a.
c Mat.28.d. same God coeternal , & omnipotent . Rom.8.b
And therfore we are bound with the
self same honour , faith , and dutifull
obeissance , to reuerence and adore
him. This is the comforter and spirite
of truth , that illuminateth , teacheth ,
and sanctifieth vs , and according to
his diuine pleasure imparteth his gif-
tes vnto euery one.

In the ninth Article we confess ,
that there is a holyc Catholike Chur-
che , b to wit , an vniuersal congrega- b J oh.11.g.
c Rom.6.b tion of faithful persons which haue
one self same faith , doctrine , and Sa- 10.c
d Eph.4.a craments. And this Church is H O L Y ,
because it is sanctified by Christ , the
head therof , and gouerned by the ho-
lye Ghost : and is C A T H O L I K E ,
that is to say , vniuersal , for that it
embraceth al the faithful persons that
in euerye place and time . haue helde ,
and doe holde the very same faith of

Cc

Christ. We confess likewise in this Article, that in this holye and vniuersal Churche or congregation, there is a communion of Saintes, that is to say, ^a that al they that remaine & dwel in this Churche, doe, as in the house of God, communicate one with another such giftes as they receaue, and doe one helpe an other, both spiri-tually and cōporally, like as the members of one body doe one cleue an other.

The tenth Article propoundeth vnto vs the remission and forgeuenes of our sinnes, which is obtained in this holy Catholike Church aboue said by the vertue of Christes passion, operating by meanes of such holy ^b Sacramentes, as he left in the same Churche. Hereby are sinners to take a singuler comfort: for so much as if they be truly penitent for their sins and fully purposed neuer henceforth to offend their maker, they haue a redy means to recouer againe the grace of God which thorough their sinnes they had lost before.

The eleuenth Article testifieth the

vni-

^a 1 Cor. 15. a
^b 2 Cor. 5. b
Rom. 14. b
1 Cor. 1. a
10. d. 12. c
Eph. 4. b.
v. c.
Galat. 3. b.

vniuersal resurrection of men, who both iust and vniust, shal al rise vp againe at the last day of iudgement, there to receaue doome in their bodies according to the good or euil which they shal haue done in this life. And thus shal the elect which haue lied wel rise vp with bright and beautiful bodies to the resurrection of life. And the damned that haue done euil with most horrible and vggly bodyes, to the resurrection of damnation, in soule and body to be euerlastingly tormented.

The twelfth Article promiseth vnto vs an euerlasting life, which shal succeede after this transitorye life: wherin the good, rising vp in bodies and soules, shal reigne eternally, and enioye the inestimable treasures of happines being exempted from all such miseries & greues as in this temporal life we daily find. And the wicked, being also in body and soule resuscitated, shal remaine in perpetual paines, and abide more ter-

tible tormentes , then the tongue of man is able to expresse. This article geueth great comfort vnto them that are good Christians to abide al aduersitic with patience , considering that eternal life which we expect and hope for , where being exempted from al euil , we shal enjoy al good thinges , and reigne in euerlasting happines.

This worde *Amen* , annexed to the end , sheweth the most certaine and infallible truth of the Christian fayth and confession which is conteined in this Creede.

:

The

THE DECALOGUE , OR
TENNE COMMAVNDEMENTES
of the lawe of God.

	<i>O N a habebis Deos alienos co-ram me.</i>	<small>a Exo.20.4.</small>
	<i>Non assumes nomen Domini Dei in vanum.</i>	1.
	<i>Memento ut diem Sabathi sanctifices.</i>	2.
	<i>Honora patrem tuum & matrem tuam.</i>	3.
	<i>Non occides.</i>	4.
	<i>Non mœchaberis.</i>	5.
	<i>Non furtum facies.</i>	6.
	<i>Non loqueris contra proximum falsum testimonium.</i>	7.
	<i>Non concupisces domum proximi tui.</i>	8.
	<i>Non desiderabis uxorem eius.</i>	9.
		10.

THou shalt haue none other Gods but me.

Thou shalt not take the name of thy Lorde God in vaine.

Remember that thou keepe holy the Saboth day.

Honour thy father and thy mother.

Thou shal not kil.

Thou shalt not committ aduoultry.

7. Thou shalt not steale.
 8. Thou shalt not beare false witness
against thy neighbour.
 9. Thou shal not couet thy neig-
bours house.
 10. Thou shalt not desire thy neig-
bours wife.

*A declaration of the Decalogue or ten
Commaundements.*

C A P. 32.

IX B as in the Creede aforesaid we haue bene informed what we are bound to beleue: euē so in these ten commaundementes we are caught by our Lorde God, what his wil is that we shal doe, to obteine euerlasting life. Wherefore, the summe of his first precept is this, to beleue in one true and onely God, which is the Father, the Sonne, and the holy Ghost, as is aforesaid in the declaration of the Articles: & that to hi alone we must gene adoration, honour, & reuerence, louing this our God aboue all

The first
Commaun-
dement.

allthings with al our ^aheart, with al our soule, and with al our might and power. In so much as no other thing ought to be honored, loued, and reuerenced like vnto him. Wherby thou maiest learne, that al idolatry, al superstitious obseruations, al inchaunments, witchcraftes, and vse of magical arte, with euery other kinde of dealing, wherby, either an expresse, or included couenant and paction is made with the deuil, and any honour done vnto him: al this (I say) as also al kind of southsayinges, diuinations, and geuing of credite to those whom we fondly cal wise men, or women, is vtterly forbidden and condemned by this commaundement.

In the second precept we are prescribed; how to vse our tonges in diuine seruice, being by the former instructed, how to guide our hartes towardes our Lord and God. The content and mening of this commaundement is, that we vse the name of God in holy and reuerent wise, and that we take heed of naming the same vainly or irreuerently.

^a Deu.6. a.
Mat.22. d.
Luc.10. c.

The 2. C. 8.
maunde-
ment.

*a Deu.5.b
Zach.5.a*

Now, we are then said to vse the name of God wel and duely, when we praise him, thanke him, confesse him, invocate and announce him, and with reuerence vse his most sacred word, as also when vpon any great necessarie we sweare by it truly & with due reuerence. And contrariwise, then is the holy name of God vttered in vaine, and this precept transgressed, when we sweare without these circumstances: much more when we forswear our selues: but most of al, when we blaspheme God, or his most holy Saintes. Such also, as blaspheme or curse his other creatures: or hauing power to performe their a^avowes which they haue made before doe not accomplish the same, al these offend against this commandement.

*a I En.17.b
Num.6.a
Mat. 14.c.
1.Tim.5.b.*

*The 3. com
maundement.*

In the third precept we are informed, howe we ought to serue God almighty with our woikes. In consideration wherof he commandeth vs here to keepe holy, and to sanctifie the Saboth dayes, that is, the Sundayes, and other festiuall dayes, ordeyned

ned by our holyc Mother the Church, refraining on those dayes to doe any seruile workes or such other temporal affaires and busines as might cause distraction in our soules: attending only to thos things wherwith God may be most honoured and our souls inflamed in loue and seruour towards him. As for example, to heare a whole Masse, to heare the sermon, or Lesson, (if ther be any) with other diuine seruice, such as the time & place wherin thou liuest, shal afforde. In like manner, to prayse God for the benefits which thou hast receaued of his most liberal hand, to be sorowful for thy sinnes committed against his Maiestie, to honour his Sacramentes, and with dutiful reuerence to receue them, to be diligent in doing works of mercie. With these, and other such like workes, the holy dayes are sanctified according to the meaning of this precept. Wherin note, that he that worketh on holy dayes, (except it be some sinal matter or some worke of characie, or els that he be compellid thereto by some urgent and grete accydencie)

Note vvel.

offendeth against this precept. The which we breake in like maner when hauing conuenient mea-nes, we heare not a whole Masse on these dayes: and finally, when in stead of the holy workes and exer-cises aboue named (wherin the ho-lydayes ought to be employed) we spend them in contrary workes, wher-with God is displeased, then (I say) we offend against this command-ment.

<sup>a Exo.20.e
Mat.22.d
1.Tim.1.c
Iosephli.3
antiq.ca.6
Orig.ho.8
in Exod.</sup>
<sup>b Ro.13.c
Iac.2.b
Galit.5.c
Aug. tibid.</sup>

These ^a three preceptes aboue de-clared, are the commaundements of the first table, which apperteine to the honour of God, and teache vs, howe in worde, worke, and thought, we are bounde to behauie our selues towardes him. The other seuen that folowe, are called the commaundementes of the second table: and in-struct vs, howe ^b towardes our neig-hbours we ought to behauie our sel-ues.

In the first whereof, and fourth in order, we are commaunded to honour our parents that brought vs into this world: vnto whom, next vnto God,

we

we are bound to yeeld al loue, reuerence, honour, and obediencie: for so much as of them, next vnto God, we haue receaued the beïng that we haue.

And therefore we must of duetie, in al ^{a Eph.6.a} honest thinges which they cōmaund ^{Col.3.d} vs, ^a obey and execute their wil and ^{Dent.5.c} pleasure. And if it so chaunced that ^{Fcal.3.b} they should fal into pouertie, where-^{Mat.5.a} by they might stand in neede of our seruice and succour, then requireth ^{Mar.7.b} our duetie, liberallic ^b to prouide for ^{b Deu.15.a} them, diligentlie to serue them, and ^{1.Tim.5.b} patiently to abide the troubles and ^{Aug. cont.} pains which they may put vs vnto, ^{Adm. c.6} like as they did patiently bring vs vp, ^{supra.} and beare the infirmities of our infancie. By this precept we are like-^{Eco.12.} wise commanded to beare the like loue, obediencie, and reuerence to our spiritual fathers, and to al our Su-pe-tiours, as are Bishops, priestes, reli-gious persons, and prelates of the Church: kings, princes, and seuler powers. The like duty are scholers also bound to shewe vnto their tea-chers, seruauntes vnto their ma-ters, and wiues vnto their hus-

bandes. Hereby also al parentes and superiors are warned, what loue and special care they are bound to haue of their children, and of al such as be vnder their gouernment.

In the fist precept we are forbidden, to kil, strike, or any waie to hurt our neighbours bodye or corporal healte, of our owne authoritie: ^a albeit a man maye wel, by authoritie of the lawe or magistrate, be an executioner of iustice, doing his duetie the ein orderlye, and without any malice. By this precept is also forbidden, al iniurie ^b or reuiling of our neighbour, al hatred, rancour, desire of reuenge, and euery other inward affection, wherby either murder, or some other external action to endamage our neighbour, is wont commoly to proceede. The obseruing therfore of this precept requireth great mildnes and patience in al our doings, and that we beare with our neighbours imperfections, and forget their iniuries, pardoning with such loue their offences, as we woulde desire God almighty to pardon ours. Mothers also doe greatly

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transgresse against this commaundement, which procure vnitimely birth, and destroye the fruit conceaued in their wombes: as also al they that gene hem instruction, or any kind of help therunto. In like maner, they that kill them selues, maime, or cut off any of their limmes, or otherwise in rage doe iniuity their owne bodies, or through impatience wittingly by disordinate diet or other vnfitte meanes seek to shorten their dayes, al these doe offend flatly against this commaundement.

In the sixt precept is adulterie, fornication, and euery other carnal a^cd^ection, forbidden, except that of matrimony, being orderly obserued. In like maner al occasions are prohibited by reason wherof any such vnlawful actes doe commonly proceede, as be ^a_b^c^d^e^f^g^hⁱ^j^k^l^mⁿ^o^p^q^r^s^t^u^v^w^x^y^z carnal thoughts, dishonest words, profane songs and ballers, the reading of amorous & foolish discourses, wanton looks, lasciuious gestures, too much familiarite and conuer- sation with dangerous persons, excess in eating & drinking, too much syn. Cleric. Thren. 3.f

Dd 3

cherishing of the body, wherby it is inflamed, and made more subiect to temptation: briefly, al such occasions are forbidden, as may endaunger the integrity and chastitie which God requireth at our hāds, which we ought with great carefulnes to keepe, both in our soules and bodies, in our hearing, seeing, touching, and in al e our other senses & powers, to satisfie this commandement.

*e Tob. 4.c
2 Cor. 6.b
Calat. 5. d
1.2 Th. 2.b
3.a.4 d.5
The 7.
Command-
ment.*

*a Exo. 20.0
12.
Zach. 1.
Amos 6.
Mich. 3.*

In the seventh precept is forbidden, the stealing of other mennes goods, either priuily or pertly, against the owners wil: as also ech other vnlawful seasing or withholdynge of that which is not our owne, be it by stealth, violence, or any fraude and cosinage, or els by vsurie, or some kind of other vnlawful bargaine, whereby our neighbour is defrauded, and suffreth anye losse and hinderance. Wherupon it followeth, that they which in their traffiques and dealings doe not vse equitie and upright dealing, offend against this precept. Such also, as paye not their Creditours, hauing meanes to doe

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the same, or that find any lost thing, & restore it not againe either to the true owner, or to the poore (if the owner bee not extant, in case such thinges were not reputed to be forsaken of him to whō they appertained before.) Finally, al fraude, deceipt, and tretcherie, whereby our neigboures goodes are damnified, to whom our Sauour and Lorde wil haue vs to beare great loue and charitie, and not to doe otherwise vnto them, then willingly we would haue them to doe to vs (yea his diuine pleasure is that we should doe for them al the good which they maye conuenientlye require at our hands, and we likewise conuenientlye performe vnto thē) Who soever faileth in anye of these thinges aforesaid, doth transgresse this commandement.

In the eighth precept al such harme *a Exo. 20.0.b* is forbidden, as through our spe-
Prou. 19.4 eche and wordes may be procured
Dan. 13.9 to our neighbours: as for example,
The 8. Co- mandment.
to beare false witness against them in place of iudgement, which is a thing that is principally forbiddē vs by this

l. d. 4

commandement: as also to speake such wordes out of iudgement, as might eyther impaire, or quite ouerthrowe the credite and good name of our neighbour. In like maner, to reueale suche imperfeccions and faul tes, as we knowe by other men, to them that knowe them not. Wherby they are either defamed, or els made leſſe accompt of thena they were before: especially, when suche thinges are reuealed with wicked intent, and to those that can by no mea nes redresse the. By this precept are likewise forbidden, al detractiōs, murmurings, speaking eul, and slaundering of other men, al scoffing, taunting, and telling of lies, albeit ther shal enue no harme or prejudice therby vnto our neighbours. Finally, we must beware of speaking or saying anyc thing, whereby anye harme at al may arise vnto other men.

The ninth^a precept is in maner of a declaration of the seuenth, thereby to notifie vnto vs the better, what charitie God wil haue vs to vſe to wardes our neighbours, and howe farre

*a Deu. 5.
Rom. 1.
Galat. 5.*

farre of we ought to be from doing ^{The. 9.} Commaū-
the nāye eul, seeing we are not one-dement. It is forbidden to take their goodes by outward means from them, but also to desire inwardly in our heartes any vnlawful vſurpation of the same. And like as the desire and coueting of theſe thinges is prohibited vnto vs, even so are wee to vnderſtand, that every other deliberate wil and desire of any thing that may be prejudicial to our neighbour, is vtterly forbidden.

The tenth precept is as a declara- ^{The. 10.} Commaū-
tion of the ſixt, to doe vs the better to de-
vnderſtand what puritie of heart our Lord requireth of vs. For ſo much as we ought not onely to beware of committing aduoultie, fornication, or any other carnal act, as hath bene abouesaid in the ſixt precept; but also not to haue any ^a concupiſcence or ^{a Mat. 5. d} desire w th determinate consent, ^{Jacob. 1.c} which ſuffieth without committing any outwarde act, to deſile our ſoules, and to procure the losſe of Gods diuine grace and fauour towards vs.

This briefe declaration of these tenne commaundementes ſhal geue

thee some light, as wel to know how to keepe them, as also to understand howe to make thy confession aright whē thou hast offended in any of thē. Note moreouer, that al these tenne commandementes are, according to the doctrine of our Sauiour, reduced vnto ^a two of charitie: the one towardeſ God, and the other towardeſ our neighbour. Forasmuch as he that loueth God sincerely, performeth duely the three preceptes of the first table, apperteyning to the honour of God: & he that loueth his neighbour with that sinceritie that he doth him self, shal fulfill the seuen preceptes of the second table, which instruct vs, how we ought to gouerne our selues towards our neighbours.

^a Mat. 22.
^b d.
^c Mar. 12.

O V R

OVR LORDES PRAYER,

WHICH ^a CHRIST HIM SELF ^a Mat. 6.b
made: instructing thereby, both his ^b Aug. in
disciples, and al vs, howe we ought to ^c Euch. ca.
pray, and aske for al necessary thin-
ges, as wel for our soules as bo-
dies, the which he did in seuen
^b petitions conteined in
this prayer.

^a Mat. 6.b
^b Aug. in
^c Euch. ca.
115. & li. 2
de serm.
Dom. ca. 19



*Ater noster qui es in cælis.
Sanctificetur nomen tuum.
Adueniat Regnum tuum.
Fiat voluntas tua, sicut in
cælo et in terra.*

*Panem nostrum quotidianum da nobis
hodie.*

*Et dimitte nobis debita nostra, sicut et
nos dimittimus debitoribus nostris.*

*Et ne nos inducas in temptationem.
Sed libera nos a malo. Amen.*

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.


*OVR Father which art in
heauen.
Hallowed be thy name.
Thy kingdome come.*

- 1.
- 2.

3. Thy wil be done in earth as it is in heauen.
4. Gue vs this day our dayly bread.
5. And forgeue vs our trespasses, as we forgeue the that trespass against vs.
6. And leade vs not into temptation.
7. But deliuer vs from euil. Amen.

A DECLARATION
of the Pater noster.

C A P. 32.

His prayer is of al other the most holy and most excellent, as wel in respect of the maker *Iesus Christ* our Lord and Sauiour: as also, for that in so fewe words we are taught, howe to aske al that is needful both for our souls and bodies: and it is deuided into a preface or proeme, and seuen petitions.

*a. Mat. 1. b.
Rom. 8. c.
Galat. 4. a.
b. Cyp. m.
fir. di Ora-
tione Dom.*

The preface is, *Our Father, vvhich are in heauen:* which are very fit wordes, to sturre vp such b attention and deuotion in vs, as is meete for the saing of this prayer. For hereby we are put

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in minde, that we speake to the most high and Omnipotent God: whom we cal father, for twoo causes. First in respect of our creation, he hauing created vs, as he did al other creatures: secondly in respect of our adoption, sith through *Iesus Christ* his onely natural sonne, he hath receaued al them that belleeue in his holy name, for his children adoptiue. Againe this word, *Our Father,* doth vs to understand, what honour, obedience, & loue we are bound to beare towrdes such a father, as also, what charitiue we ought to haue amongst our selues, being al brethren, and the children of one Father. These wordes, *Vvhich art in heauen:* aduertise vs that we must lift vp our heartes and desires to heauen, where our father is: and that we must liue here, not like terrestiall, but celestiall Citizens. Note. in that our Father is resident aboue in heauen. Who is saide to be there, for that he appereth there in glorious maner vnto his elect, albeit he is also in every other place in essence, presence, and power.

^{a Mat. 5. b.} ^{b Cor. 10. g.} ^{c Rom. 15. b.} ^{d Eccl. 36. a.} The first petition is, ^a Halouued be thy name: a petition truly worthy the children of such a father. For so much as the principal care which good children ought to haue, is to procure and desire whatsoeuer concerneth the honour and reuerence of their Father. In this maner doe we i this first petition couet & desire, that almighty God our father may be halowed & sanctified in vs: that is, that he may be knowen, honoured, and reuerenced of vs, we by his grace demeaning ouer selues ^a in such sort that al they which see vs, maye be stirred vp to prayse and glorie this our heauenly father.

^{a Mat. 5. b.} ^{b Luc. 1. g.} ^{c Phil. 2. b.} ^{d 1. Pe. 3. e.} ^{e Mat. 6. d.} ^{f Rom. 14. c.} ^{g Psal. 22. a.} ^{h 79. a.} ^{i Luc. 1. c.} ^{j 17. e.} ^{k 1. Cor. 3. c.} ^{l 4. d.} ^{m Eph. 1. d.} ^{n c Phil. 1. d.} ^{o Heb. 11. c.} ^{p 1. Pet. 2. b.} ^{q Job. 7. a.}

The second petitions is, ^b Thy kingdome come: wherby we shewe the great desire we haue, or should haue, to abandone this ^c exile, and to come to that heauenlye and euerlasting kingdome, which God hath prepared for those that loue him, vnto the which kingdome we craue by these wordes that hewil vouchsafe to bring vs. And whiles this our desire is deferred (for so it is conuenient)

nient that it should be) we praye in this petition, that his kingdome of grace may come vnto vs: that is, that God by his grace may reigne in vs, and that no sinne may haue any place in our soules, to hinder vs from seruiag this celestial king, with whom we hope one day to liue and reigne eternallye.

The third petition is, ^a Thy vvil ^{a Psal. 102. b done in earth as it is in heauen:} wherin ^a we craue grace to obey God with like ^{Rom. 1. b} cōformity and redines here in earth, ^{Act. 9. a} ^{21. c.} as the Angels, and al the elect doe ^{Dcu. 12. a} obey him in heauen, and are continually conformable vnto his diuine wil. And therfore when we make this petition, we must be very careful that with our workes we doe not cōtrary to that which we aske with our wordes, but that we enforce our selues to obey God perfectly, and continually to conforme our selues to his diuine wil, aswel in aduersitie as in prosperitie, saying always in euery thing that he shal send vnto vs, *Thy vvil be done in earth as it is in heauen.*

The fourth petition is, ^b Geue vs

*b Iac. 1. a.c this day our daily bread: wheri we begge
Psf. 39. d of our holyc father , like poore and
Deut. 10. d needic creatures , sustenance of body
Genes 28. d and soule , such as may be necessary
1. Tim. 6. b. and soule , such as may be necessary
Prov. 30. a for vs in this our temporal life. For
Psf. 144. c our bodies, we begge vnder the name
of bred , all other necessary thinges
for the intertainment of this our trā-
sitory life: and therewith (according
as they (hal be geuen vs) we ought
moderately to be contented. For our
soules, we craue spiritual b[e]ade, that
^{a Mat. 4. a.}
^{c Amos. 18. c}
^{Ecc 15. a.}
^{Prov. 9. b.}
^{b Mat. 26. c}
^{Job. 6. d.}
^{Hier. m. 6.}
^{a. Mat. 4.}
^{Cipr. in ser.}
^{de Oratione}
^{Dam. 4. n.b.}
^{li. 5. de Sacr.}
^{c. p. 4.}
^{c. 4. b.}
^{c. 10. b.}
^{Lact. 26. c.}
^{Nam. 5. a.c}
^{Psol. 32. j.}
^{Luc. 7. g.}*

is to say, his diuine word , ^a being a fa-
vourie sustenāce for our soules: as
also , that most blessed Sacrament of
the ^b Aultar , with the other Sacra-
mentes of the Churche , which doe
wonderfullie feede , comfort, and re-
cure the infirmities of our soules.

The fist petition is , ^c And forgene
vs our trespasses , as vve forgene them that
trespass against vs. In this petition we
craue the most grieuous and dan-
gerous debts of this life to be forgene-
vs: to witt, the sinnes which we have
committed , whereby we remaine
obliged and thral to moſt grieuous
punishmentes. By annexing t[he]
words

wordes, as vve forgene them that trespass
against vs: we are done to vnderstand,
that if we wil haue God to acquit and
forgue our debts , we must acquit
other men , and forgue them that
haue anyc wayes offended vs. ^a Other-
wise, our petition shal in no wise be
allowed.

The sixth petition is, ^b And leade vs ^{Fuch. c. 7. 4.}
not into temptation : whereby we craue ^b Mat. 4. a.
succour and helpe of God almighty ^{b. 26. d.}
(knowing that we haue many ene-
mies to fight against in this life) ^{Heb. 2. d.}
to the ^{2. Thes. 3. a.} end that with their temptations & tre-
cheries we be not ouercome: but that
resisting manfullie against the worl-
de, the fleshe, and the devil, we may
therby merite at length to be crow-
ned like woorthy Conquerous.

The seventh and last petition is,
But deliuer vs from euil : wherein we ^{c. 3. Re. 8. d.}
craue of this most bountiful and lo-
uing father , that he wil vouchsafe to ^{Prov. 10. d.}
preserue vs from the perils, troubles, ^{Eccl. 2. 3. a.}
and calamities of this life , and from ^{Hier. 2. c.}
euery other euil that may withdrawe ^{Tob. 1. d.}
or hinder vs from his diuine seruice, ^{2. c.}
Psal. 33. a. and from the obtaining of that which
^{b. d.}

330 THE EXERCISE OF

we haue in this prayer required.

The last worde, *Amen*, which is
as muche to say, as, So be it: is a con-
firmation of that which we haue
craued, by which we shew the
desire and hope we haue
to obtaine our for-
mer petitions.

*a 2. Cor. I. d.
Ambros. in Psal. 46.
Hier. in ca.
6. Math.*



A CHRISTIAN LIFE.

THE ^b SALVATION AN-

GELICAL, WHICH IS THAT,
wherewith our blessed Ladye
was Saluted by the An-
gel Gabriel.

*b Luc. I. c.
Chri. Basil.
& Jacob.
in Liturg.
Aug. ser. 2.
de Annun-
tiatione.
Amb. in
ca. I. Luce.*



Iesu fili David miserere mei.
O mater Dei memento mei

V E Maria gratia plena, Do-
minus tecum: benedicta tu in
mulieribus, & benedictus fru-
etus ventris tui, Iesus. Sancta
Maria mater Dei ora pro nobis peccatoribus.

Eo 2

nunc, & in hora mortis nostræ. Amen.

HAILE Mary ful of grace,
our Lord is with thee: bles-
sed art thou amōgst womē,
and blessed is the fruit of
thy wombe I E S V S. Holy Mary mo-
ther al God , praye for vs sinners,
nowe, and in the houre of our death.
Amen.

An exposition of this salutation.

C A P. 33.

HIRS T we must vnderstand
howe this saluation is the
most holy and divine
prayer that can be possibly
rehearsed next vnto the
former of the *Pater noster*. For so much
as this saluation was framed by the
holy Ghost: and deliuered by means
of the Angel *a* Gabriel, of S. Elizabeth
mother to S. John Baptist, and of our
holy mother the Church. Whe:fore

we

we ought to take great comfort and
delight in that we are instructed in
this maner how to salute and craue
the fauour of our blessed lady, seing
her intercession is so profitable vnto
vs, and so effectual with God almighty.
Wherupon the holy fathers(being
illuminated with the holy Ghost) haue
alwaies obserued this maner of salu-
ting and calling vpon her, which al
true Christians haue cuermore with
common consent vsed , and doe vse
also in these our dayes.

The first part of this salutation,
*Haile Mary ful of grace, our Lorde is vwith
tbee, blessed art thou amongst vvomē:* was
uttered by the Angel, when he came
to announce the celestial mistery of
the incarnation of the sonne of God
in the blessed virgins most sacred
wombe, wheroft euery time we saye
this salutation, we ought to be mind-
ful , yeelding most humble thankes
to God for this diaine misterie, which
was the first beginnig of our saluatiō.
By this worde, *Aue*, which counter-
uaileth, *Rejoyce*, or *God save thee*: is de-
clared the zeal which the Angel had,

Ec 3

as also, that we ought to haue towrdes this most holy virgin, inuiting her often times with this worde to be ioyful and glad for this diuine misterie, and expressing therby the contentation which we feele through the manifolde graces that were bestowed vpon her. This word MARY (being the holy name of our Soueraine Lady) the Angel did not vtter, when he saluted her, but is added by the holye Churche, as wel to signifie the better vnto vs, who it is that we salute, as also to stirre vp a deuotion in vs towards this holy name of MARY, which is interpreted Lady, illuminated, or Illuminatrix, and starre of the sea: al the which names (as euerymā perceueth) may be right fitly applied vnto her. This worde (*ful of grace*) is the first thing for which the Angel prayed her, and that right woorthely. For so much as the grace of God is the greatest good and the most pretious treasure that may be possiblly desired, wherwith al other good things are jointly giuen vnto the soule of man. With this divine grace the blessed

virgin

virgin was more abundantly replenished ^a then euer was any pure creature, as being elected to a much higher dignitie and prerogatiue, that is to be the mother of God almighty.

Our Lord is also wont continually to graunt vnto every one such graces, as be necessary for thee state, whereunto he electeth them. It foloweth, *Our Lord is with thee:* that is to say, he that properlye and absolutely is Lorde, (which God alone is) is with thee. For albeit other men here in earth are called lordes, as hauing a certaine superioritie and rule geuen vnto them ouer certayne persons: yet are they but seruaentes, and the creatures of this one onely Lorde, who hath of himself al soueraintie, and absolute authoritie ouer al men.

This Lorde was therefore with our blessed Lady, sith he deliteth to dwel in the soule ful of grace, as hers was. And therefore, they that desire to haue this Lorde to dwel with them, must first procure to haue his grace, without the which he wil neuer enter in to their soules. It foloweth,

^a Amb. in
1. cap. Lue.
Vide Bern.
Ser. 9. ex
parvis.

Blessed art thou amongst women, or, above all other women. By which speeche the Angel shewed, how much our Lady passed al other women in the giftes and priuiledges that were bestowed vpon her. *Blessed amongst women, or, above all women:* for that she was both a virgin, and a mother together: which prerogatiue, neither hath beeene, nor shal be euer graunted to anye other woman. *Blessed also amongst women:* for that she was exēpted from the common curse and malediction laide vpon al women, to witt, that they should bring forth their children with dolour and paine, where the blessed virgin contrariwise, as she conceaued a her sonne without corruption, or any detriment at al to her most pure virginitie, so did she bring forth her sonne without anye paine or griefe at al: yea, with inspeakable ioye, seing her self to be the mother of such a sonne: as also, before birth, in birth, and after birth to remaine a most pure and immaculate virgin. *b Blessed againe is she amongst al women, because of al women and men*

*a Psal. 7.c
Ex. 44.a*

a Mat. 1.d

b Iac. 1.c

men she hath bene hitherto in all ages continuallie blessed, and shal be al generations exalted eueralastingly.

The second part of this salutation is, *a Blessed is the fruit of thy womb:* with which wordes S. Elizabeth saluted our Lady at such time, as being conceaued with the sonne of God, she came to visite her. The which speech right woorthely apperteineth vnto our blessed Lady, for that of such a tree, expedient it was, that suche fruit should proceade. Blessed is the mother, but much more the sonne, who was the cause of his mothers blessednes. Blessed is the tree that brought forth the fruit of life vnto vs, but much more blessed is the fruit of life it self, wherby at such time as we eat it woorthely, we are made blessed, and receave the true and perfect lfe. And to make vs understande the better, what this blessed fruit of the virgins wombe is, the Churche addeth thi wordes, *I E S V S,* *b Act. 4.b* the most *b* holy name of our Sa*1. Pet. 2.a* mour, which is a most sweete hony *Phil. 2.b.*

Iac. 1.d

combe in the mouth of him that pronouaceth it: a most melodious musike in the eares of him that heareth it: a soueraigne ioye, and inestimable consolation in his heart, that deuoutly doth contemplate vpon it.

a Vnde an-
diquam
Bren. Rom
es nouem
ex edicto
Conc. Trid.
editum.

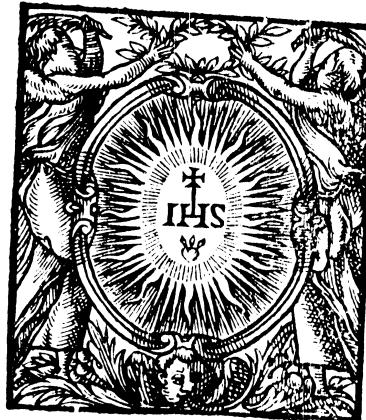
Now the ^a holy Church she addeth also a thirde part to this salutation, saing: *Holye Mary, mother of God, pray for vs sinners, nowre, and in the houre of our death.* The which wordes are a short praier and holy petition, wherby we recommend our selues to this most sacred Lady her protection, confessing the great efficacie and puissance of her prayers to almighty God, and how we being sinful wretches doe stand in great neede of her prayers, she being innocent and pure from al spott of sinne: vpon whom, if in our distresses we inuocate with faith and fervent deuotion, we may hope assuredly (how greatly souuer we haue offended) to find relief and succour in this mother of mercie, as al sinners haue euermore by trial experienced, who in their necessities haue made their refuge vnto her.

Tunc

The last word, *Amen*, may be vnderstood, as is aforesaide in the ende of the *Creede*, or *Pater noster*.

These thinges thus explained, as thou seest, be the pointes which at least, euery good Christian is bounde to haue by hart: to the ende he may vnderstande what he is bound to beleue, & to doe: as also how he ought to pray, to obteine the fauour and grace of God almighty, wherby he may afterwardes be made partaker of the glory celestial and euerlasting happiness.

Ff 2



Here foloweth a prayer, or Meditation,
vnderby the soule is stirred vp to a
reuerence and loue of the bles-
sed Sacrament, before such
time as a man recea-
ueth it.



a Job 40.1.b

OST highe and dreadful,
most sweete and bountifull
Lord & Sauiour Iesus Christ
who art really conteined in

this

this most miraculous Sacrament,
which I both desire, and purpose to
receauue : beholde, howe I come
fraight with feare & hope vnto thee,
to be visited, fedde, and comforted of
thee. I feare, considering the incom-
prehensible highnes of thy most infi-
nite Maiestie, and the inspeakable ba-
ches of my most wretched miserie
I thinke, O Lorde, what thou art, and
what I am. Thee, I acknowledge to
be my maker, and the maker of all
things: omnipotent, eternal, infinite,
ful of al wisdome, vertue, and incom-
prehensible holines. Thou art he, be-
fore whose face al the ^a piliers and ce-
lestial potentates doe quake, and vnuol
whom all the ^a Angelical quires doe ^{a Job 40.1.b}
yeeld a loratio and due reverence. I co-
trariwise knowe my self to be a most ^b Ps.103.103
vile and filthy creature, a contempti- ^b Ps.78.1.63
ble caterpiller, a wretched worme, a
veiel of corruption, ful of al mis-
ties, ^b conceued and boorne in sinne, ^b Ps.50.4
vnable to doe any good, inclined to
al wickednes. Howe may then so ab-
iect and abominable a caitiff, pre-
sent him self before so great a king?

b Ps. 3

What hath mire and filth to doe with celestial puritie? darknes with light? the most sinful of al sinners, with of al holies the holiest? If that holy man S. John Baptist (being sanctified in his mothers wombe) durst not touch thy most sacred head when thou camest to be baptised of him, howe shal I presume, not onely to touche, but to receaue thee in this most holy Sacrament, fraight with filth, and wallowing in al wickednes, euen from my very infancie?

<sup>a Mat. 8. a
Luc 7. a</sup> The faith which that devout ^a Centurion had in thee, caused him to repute him self vnwoorthy, that thou shouldest enter into his house: howe then shal I hauing a much more seeble faith and deuotio, receaue thee into my vncleane and vnwoorthy habitation?

If so great puritie, and holines were required for the eating of the shew-breades of the old lawe, which were but a shadow of this most soueraine Sacrament, how shal I eat the bread of Angels, being so impure, and estranged from al holines? how may

^{b Luc 5. b} so heynous an offendour as I am, presume to approche, hearing the prince and chiefe of al the Apostles to cry ^b Goe further from me (O Lord) for I am a sinful creature.

I languishe (O my soueraine Lord) and tremble, when I cōsider thy highnes, thy dignitie, and what thy holy Saintes haue saide and done vnto thee: but much more am I confounded when I call to mind myne owne malice and ingratitude, how al the veres of my life haue bene consumed in sinne and blindnes, in iniurie and crimes committed against thy diuine Maiestie: without any feare of thy threates and punishmentes, without anye regard or thankfulnes for thine infinite benefites; yea rather renewing in most impudent wise, not once, but oftentymes, thy cruel tormentes, and most painful passion, crucifying that Lord afresh with so manye greeuous abhominations, who with so great charitie vouchsafed heretofore to be crucified for my redemption.

Wherfore, (O most righteous Lord)^a if thou looke vpō mine iniqui-

Col. 1. *Psal. 83.* *Co.,* how may I preteat my self before thee? what can I hope for at thy handes, but the tormentes due vnto my trespasses? What shal it be other to receaue thee, then with mine iniudicie more heinously to offend thee? what other to bate thee, then to eate the iudgement and condamnation of my soule.

Neuerthelesse (O most mercifull Lord) albeit my sins doe affoule me although the greatness of thy maiestie doe appal me, yet doth thine incomparable mercy ^a (which surpasseth all woorke) cause me to haue confidence: thine ineffable bountie maketh me to hope and trust in thee: thy most benigne clemencie emboldeneth me to appere and present my self before thee: for looke how much my miserie and vnwoorthines is greater, and so much more shal thy mercy shone for me, vouchsafing to admit him to the foode of angels feast, who acknowledgeth him self of al men, to be the most vyle and wretchedest.

I remember, O my Comforter, and thincke vpon those most suggeſtive wordes.

wordes, which thou spokest, wādring vp and downe in this worldly pilgrimage, and comforting the poore and feeble, the wretched and finniful, such as I my self ame. The which wordes, O Lord, doe in like maner greatly comfort me, and geue me courage to creepe and come vnto thee: fith this is my fixed fayth, that whatoever thou didst then say, thou likewise sayest nowe, and what then thou diddest worke, thou art readie now to doe the same. Thou sayest (O Lord) ^a *Come to me all ye that traualle and are ladened, and I wil refresh you.* Beholde me (O sweet Saviour) I ore ladened and greeved with the burden of my sinnes, who stand in great need, and humbly crave to be comforted and refreshed by the. Thou saideſt (O Lord) *that the ſounde have no neede of the physician but ſuch as are ſick and feeble,* ^b *thoou thou cameſt not to cal righteous me,* ^c *but ſinner:* and therefore it was publickely reported of the, that thou didſt receaue ſianers, and diddest eate and drinke with them. Al this maketh we for me, and geneth me cause of great

Mat. II. d

Mat. 9. b

Mar. 2. b

Tim. 1. c

trust and consolation, in that I knowe my self to be sicke, sinful, and more miserable then any man. Beholde therfore (o heauenly phisition) I here present and exhibite my self vnto thee, to be cured and healed of thee. Behould howe I come starued vnto thy table, desiring to eate of this strong and perfect food, which may geue vnto me true & euerlasting life: for hitherto I haue not through my foly, fedde of any other thing, then of leekes & garlike, & of such like other grosse meates of Egypt, which were my bane, and caused my death and ouerthrowe.

Reméber, my God, reméber I humbly beseech the, thy mercies of old time, and impart some part therof vnto me, for so requireth my great miserie, and most lamentable infirmitie.

The whole multitude (as the ^a Gospel telleth) desired to touche thee, for that such a meruailous vertue as healed al men, issued out of thee. The ^b blind came, and thou gauest them sight, the ^c lepers, and thou clesedest them from the ^d leprosie, the ^e posses-

^a Mat. 3.b

^b Mat. 9.d

^c Mat. 8.a

^d Mar. 1.d

fed

^{Luc 5.c.}
led with deuils, and thou deliueredst ^d Mat. 9.d
them: finally, all that were feeble ^{12.b.}
and annoied, thou didst cure, remedy, ^{Luc 11.b}
& comfort with this meruailous vertue that issued out of thee. Wherfore,
seing thy bountiful clemencie is no
thing lessened from that it euer was,
nor the vertue proceeding from thy
bodye (^a which is geuen vnto vs in this ^{Job 6. e.f}
holy Sacrament) of lesse efficacie the
aforetime: no lesse cure and comfort
am I nowe to hope for, then they did
hertofore receaue. Thou lackest no
thing (my sweet Lord) that may be re
quisite for my redresse & wel fare. For
nether is thy power skāt & insufficiēt
seing thou art almighty: nor thy pitie
& clemēcie any thing abridged being
pitiful without al cōpassē & measure:
nor yet thy loue weake & feeble, sith
thy charitie is infinite. Through loue
thou vouchsafedst to be borne for
vs, through loue thou enduredst most
cruel torments for vs, through loue
thou suffredst death on the roode for
vs, & through loue thou hast in this
most sweete and blessed Sacrament,
vouchsafed to gene thy ^b self for foode ^b Mat. 26.c

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*Mar. 14.c
Luc 22.b
1.Cor. 11.c*
vnto vs. Wel may I therfore (O Lord)
haue great hope in thee, seing I finde
thee to be suche, as I could possiblve
withe thee to be: wel may I expect for
cure and cōfort at thy hāds, seing thou
art he, who can so easily afford the
same, & redicke my grecuous miserie.

Wherfore (O my God) my only
delight, my trefure, and al the wel fare
of my soule, abandone me not. I most
humbly beseeche thee, but vouch-
safe with like charitie and clemencie
to receaue me nowe, as thou diddest
hertofore receaue those annoyed &
feeble persons that came for succour
vnto thee. Be not offended (O Lord)
that I so vile and impure a wretche-
date presume to come vnto thee, to
touche the, and to receaue the in this
*1 Mat. 9.c
Mar. 5.c
Luc 8.f.*
most woorthy Sacrament: no more
the thou were heretofore offendēd that
the poore woman which suffered the
fluxe did touche thee, whom thou
vouchsafedst to cōforte, to make ioy-
ful, and gratiouislye to giue vnto her
the health which she desired. The flux
which I suffer (O Lord) through my
sins is no whit lesse, yea much more

dange

A CHRISTIAN LIFE.

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daungerous then hers was , and the-
refoare I haue more neede to touch
thee , thou being he alone, who canſt
afford vnto me my desired health and
welfare.

If my manifold and grecuous sins
make me vnwoorthy to appere be-
fore thee, and before the face of thine
cuerlaſting father: I crye alowde, and
craue of the with thy holy prophe-
te , saying : Looke not vpon me,
but vpon the face of thine annoi-
nted Christe (O most merciful father)
and so thou wilt receaue me , and be
ſauorable vnto me. If my detesta-
ble pride and hawtines displeaſe
thee, and that right worthely , looke
vpon Christes most reuerend head,
perced rounde about with pricking
thornes for me. If my dishonestie
& laſciuousnes haue offendēd thee,
beholde that virginal , and most ho-
ly bodye of Christe my Redeemer al-
toine in pecces with most cruel
scourges for me. If my wicked wor-
kes , and disordered ſteps deſerve
correction , looke vpon thy Christ
his hānds, and most holy feete, fast-

ned with most horrible nails vnto the roode for me. If the hardnes of my heart prouoke thee to wrathe, let Christ's most tender and louing hart, perceed thorough with that cruel speare, moue thee to take compassion of me.

Beholde then (O euerlasting father) beholde thy Christ : behold that glittering and bright face wheron the Angels couet to fixe their eyes , appaled and bespitted on the roode for me : regard that vndistained mirrour, distained with strokes & vncleane spittle for me: beholde those eyes, farre passing the sunnie beames in beautie and brightenes , ecclipsed and darkned with the shadow of death for me.

Wherfore (O Father of mercies, and God of al comfort) if heretofore the horrour of my monstrous crimes haue prouoked thee to punishment, let this most woorthy spectacle of thy Christ moue thee to compassion: let the loue which thou bearest vnto him, be of greater force to pardon and forgue me, then the hatred

which

which thou bearest vnto my sinnes, to correct and punish me.

We reade of king Dauid(a man accomplished with vertues according to thy heartes desire) howe he disdained not to cal a deformed crapple to his borde, ^{a 2.Re. 9.c} for that he was the sonne of his deere frende Ionathas: meaning therby to honour the sonne , not for his owne sake , but for the merite and woorthines of his father. Disdaine not thou then (O most merciful Father) to admitt me a farre more vnworthy & deformed sinner vnto this thy diuine borde, not for mine owne sake , but for the merite and honour of thy deere frende, and most sweete sonne Iesus Christ our Sauiour and our Father : who with such griefes and tormentes did on the roode regenerate vs , whose passion and most pretious death is represented euery time that this most grateful Sacrifice is offered vp vnto thee.

And thee againe , O my most louing Lord & king Iesus Christe which art in this holy banquet , both the

foode it selfe, and he that inviteth vs therunto, I most humbly begg of thee (albeit vtterly vnworthy to receave so great a fauour,) that it may please thee to admit me vnto this holy banquet, to satiate me, and to make me partaker of the graces and ianuerable gifts, which thou art wont to bestowe vpon such thy seruantes as doe woorthely receave the. Suffer me not (O my sweet Redeemer) to depart fasting from thee, least I chance to faint in the way, like as thou diddest not suffer the great multitude of people that folowed thee with so great zeale to heare thy sagred wordes in the desert (whom being moued with pitie) thou vouchsafedst not onely spiritually, but corporally also to satiate, leauing haply they might haue fainted and miscaried in their journey.

Wherefore, seeing this most holy Sacrement is the food of this our pilgrimage, much more am I to desire and to receave the same, to the ende I faint not in the way, but like another Elias, ^a may by the yeare of this

*1. Job.6.1
Mat.14.6
Mar.6.6
Luk.9.6*

Act.3.8.19.4

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foode, passe out, and arrue at length to the mount of eulasting happines. Let me therefore inter in O Lorde, seeing I knocke at the gate of thy mercies, as a famished, poore, and feeble creature: to the end that being filled by the enriched by the, and cured by the, I may reioyce in the, geue thankes to the, and yeeld perpetual peales of praises vnto thee, with the Angels that here attende vpon thee: with whom I laude and blesse the infinite charety of thine eternal Father, who hath vouchsafed to graunt vnto vs this so singular a pledge of future and eulasting glory.

Amen.

Gg

*Another prayer or meditation to be made
the day that a man bath receaued, to
stirre him vp, through the considera-
tion and knowldege of so great a
benefite, to geue God thankes
therfore, and to be grateful
for his goodnes.*

BLESSE thy Lorde (O my soule) & al my entrals geue laud and praise vnto his most holy name. Forgett not, O my soule, forget not the infinite mercies, and continual benefites which thou hast receaued of his most liberal hande: amongst the which, wel maiest thou recken this which hath bene this day geuen vnto thee, that so infinite a Maiestic shoulde vouchsafe to visite thee, to enter into thy homely habitation, and with surpassing clemencie, whollye to geue him self vnto thee in this most miraculous and souerane Sacrament.

O incōprehensible Lord and omnipotent God, which art no lessc pitiful then puissant, what shal I say, seing that the depth of thy bottomlesse

mercies

mercies hath vouchsafed to impart it selfvnto the deapth of my inspeable miseries? What thankes can lyeld vnto thee for so great kindnes and loue, who knowe right wel, that if al the members and powers of my bodye were turned into tounges, yet could I not condignely thanke thee for the least of al thy benefites: howe much lesse able shal I then be, with one toungle to laude and thanke thee sufficiently for this present gift, being of so great & inestimable a value?

If the ^a mother of thy forerunner ^{Luc.1.13} S. John Baptist, at such time as she was visited of thy most sacred virgin mother, perceauing (thorough the illuminatiō of the holy Ghost) that thouwert present, was so astonied therat that she cried out aloud, and said: *Vvhence is this to me, that the mother of my Lord doth come unto me?* how much more iustly am I to be astonied, and to cry out: *Whēce is this to me, that not the mother of my Lord, but my Lord himself and the Lord of al the Angels, of heauen and of earth, & of al the creatures*

Gg 2

in the vnmerial world , hath visited me , entred into me , honoured me , fested me , and filled me in this most woorthy Sacrament ? Whence haue I this , that a Lord so high , so puissant , so woorthye of al honour and renounre , hath vouchsafed to come vnto me a most wretched worme ? to me the most heinous sinner of al sinnes ? to me that haue so many times offendid him ? to me that with my wickednes and abhominations haue so many times banished and expelled him out of my soule .

*a Job. 7.4
Psal. 8.4*

Woorthelye did the holy prophets *a Job* and *Dauid* wonder at thy diuine clemencie , at such time as they sayde , *a VVhat is man , that thou so greatlye magnifiest him ? vwhat is the sonne of man , that thou visitest him?* but much greater reason haue we most wretched sinners to say the same in these our daies . What is man (O Lord) that thou hast thus extolled him , as for man , to make thy self man , and to geue thy self in foode to man , wherwith he may every day be visited and refreshed ? And

albeit

albeit al men may meruaile at this thy diuine clemencie vsed towards man , muche more yet maye I mertraile , which of al me ame the most base and wretched .

If Dauid , when king Saul woulde haue chosen him to be his sonne in law , reputed him self vneworthy therof , and sayde : *Vwhat am I , or a I.R.18.d
vwhat is my life , or the lignage of my fa-
ther that I shold be the sonne in law of
a king ?* Howe much more cause haue I nowe to say the same , seing the king of al kinges hath admitted me to so high a dignitie ? Alas , what am I ? or what is my fathers offspring ? what other am I , then a vessel of corruption , a sacke of donge and filth , engendred of a most vile and stinking matter touching my fleshe , which ere long shal yeeld foode to woorms : & concerning my soule ame al soiled with sinne , fraught ful of ignorance and forgetfulnes , with many more defectes and wicked inclinations . What other is my life then a vanitie , a puffe of wind , a smoake and shadewe that quicklye vanisheth . a con-

fution and disorder, a webbe of wickednes, a continual exercise of sinne, and transgressions of thy most holy commaundements? Such hath bene my life, such haue bene mine exercises
at Rom. 5.8. and mine inclinations, ^a such also is the offspring of my father Adam, and of al his anciet familie: for so much as al that descend of him, are generally borne thus blemished, thus wickedly inclined, and al like the children of a traitour, as he was, adiudged to suffer death. Wherefore (O most puissant prince , and dreadful King aboue al kinges) thou knowing me and my life to haue bene such , and much worse then I either knowe , or possibly can imagine , hast vouchsafed to receaue me, not for thy sonne in lawe, but for thine owne sonne, yea, & as a yonger one right tenderlye beloued: for such are fathers accustomed most of al to cherishe , as now thou hast cherished and fed me with this bread of Angels wherin is founde al sweet sauour, and al diuine delight. S. Luke reporteth, howe one of those gestes that were a table with thee in a prince of the Pharis

rises

they, that shal eate the bread of life in the kingdome of heauen : but much more happye am I, if I can knowe it , and gather fruite therby , which in this life eate the bread, wherein the very God of heauen is conteined, and therewith receue a pledge to eate him afterwardes in another maner , in his euerlasting king dome. Happy also are al they that shal dispose them selues to repaire vnto this most gratiouse banquet , wherein is founde al sweete tastes and sauours , al riches and renowme , and al the things that possibly may be desired : yea , what is it that man may long for , which is not here afforded vnto him? If he desire delights and pleasures , here be the most sincere , the most chaste, and the most sweete that can be diuisid. If he wishe for wealth , beholde here the treasure that enricheth both heauen and earth. If honour and soueraintie be sought for, beholde here the highest dignities that can be possiblye atchieued: seing by meanes of this most venerable Sacrament the

Luc. 14.4.

soule of man is vntited to God almighty , and is assosciated and reuenced with quires of Angels which attend vpon her.

Wherefore, O yee blinde beguiled children of Adam , what other pleasure and profite doe you proule for? Why doe you (as Esayē saith) spende your money , and not vpon breade? why employ you your trauaile and not in things that may satiate and content you ? why loose you such satietie , such sweetnes , and such treasure as is here conteined in this gifte? Doe not thou so (O my soule) doe not thou so : be not thou henceforth anye more blinde: seethou seeke not hereafter any carnal contentations , hauing meanes to be made a partaker of this mere spiritual and celestial delight. Take no more taste and pleasure in the foode of death, (wherof thou hast bene wont to feede) hauing this breade of life geuen and graunted vnto thee. Regarde not the pompes and most vaine vanities of this worlde , seing thou maiest enioye in this Sacrament the true

happi-

happines and al the good things, which in the world can neuer possibly be attained. Embrace and keepe this treasure , which sufficeth to make thee truly happy : possesse this good, which exceedeth al good thinges. Content and quiet thy selfe in this repose , which may abundantly satiate thy desire. And be not ingrateful to this thy benefactor , but yeeld him hartie thankes , as wel for this, as for al his other benefites heretofore bestowed vpō thee euен from the first beginning.

Howbeit (O my most gratioues and merciful Lorde) how shal it be possible for me to yeeld thee condigne thankes, seing the debt which I owe thee is so great, and my abilitie to discharge the same so smal? Neuertheles with al my heart, & with al my might and power, I thanke thine infinite liberaltie for that thou hast created me to thine owne likenes and similitude: and for that thou hast for my conseruation, created likewise so great varietie of other creatures : and much more doe I haunde and blesse thee for

Ftn

that with thy most pretious blood
thou haſt redemeſed me: but aboue all
with al my bowels and powers both
of booye and ſoule I thanke thee,
olleſe thee, and adore thee, for that
thou haſt left vnto vs this miraculouſe
and moit woorthy Sacrauent: and
for that thou gaueſt vnto me moit
miraculouſe wietche the grace oftentimes
to receaue the fame, that of ſetimes
I may thereby be made partaker
of the fruit of thy redempcion.

And because theſe my thankes and
praiſes be ſlender, weake, and vnewor-
thy of ſuch giftes as I haue receaued,
I beſeeche all the Angels and hollye
Saintes of heauen to ſupply my want:
thy holy Angels vouchafe to ſound
fourth perpetual peals of praiſes for
me: thy Archangels vouchafe euer-
laſtingly to adore thee for me: the
celestiall porentates I beſeeche to re-
uerence thee for me: and al the whole
court of heaen (I muſt humbly deſire)
to offervnto thee continual ſacrifice
of thanks geuing for me. And yet, for
ſo much as al this is finite and li-
mited, and is not corespondent to the

valew

valew of the benefite whiche I haue
this daye receaued, beig infinite the
moit holy and grateful thanks which
thou (O my moit gracious Redee-
mer) gaueſt vnto thy father, at ſuch
time as he determined to graunt vnto
vs this ſo inestimable a gift, ene the
ſame which are infinite, I offer both
to him and to thee together. For ver-
ily I beleue, that for this cauſe thou
diddest yeeld the fame, that ſo in-
comparable a gift ſhoule not be
deſtitute of condigne graces and
thāks geuing. And now I moſt hum-
bly beſeeche thee of thy moit boun-
tiful clemacie, that teing it hath
pleased thee to ſatiate and honour
me with thy moit worthy presence
in this venerable and redoubted Sa-
crauent, thou wilt also vouchafe
to graunt vnto me thy graces to be
alwayes grateful, and to anſwere wo-
orthely to this moit happy viſita-
tion.

This haſt euermore bene thine ac-
cuſomed wont (O my bleſſed Sani-
but and Redemer) that wherſoe-
ver through thy goodnes thou

Th 2

364 THE EXERCISE OF

M.t. 9.^a Mait impated of thy blesſinges moit
aboundantlye, heaping grace vpon
grace, and mercye vpō mercie. Thou
entredſt into Mathewe the Publicane
hiſ house, and from a Publicane thou
diddest make him thy Disciple, and an
Apostle.^a Thou entredſt into Zacheus

^a Lue 19.^c house, when by and by he was chan-
ged from hiſ old custome and former
maner of life, and ſaluation geuen vnto
al his whole houſholde ^b Thou en-
teredſt into the house of ſimon Peter,

^b M.t. 8.^b ^c Lue 4.^f and diddeſt heale hiſ wiues mother in-
lawe of the ague which ſhe haſt, lea-
uing her whole & comforted. ^c Thou
diddeſt oftentimes enter into the house
of thos too blessed gentlewomen

^c Lue 7.^f M.t. 26.^a Mar. 4.^a Job 12.^d Martha and good Mary Magdalene,
and what tongue can declare the ſpiri-
tual riches which thou gaueſt vnto
that house, and the ineffable graces
wherewith thou endewedſt thos two

^d Zeb. 9. 1.Pet. 3.^d happy ſisters. ^d Thou entredſt after thy
ho'ye and bleſful death into Limbo,
and immeiatlye with thy viſitation
diddeſt illuminate and make happy
^e R.e. 6.^b thos holye Fathers. Finally, the fi-
gure of thiſ ſacra ment: to witt, the

Arke

A CHRISTIAN LIFE. 365

Arke of the olde Teſtament, because
it entred into the house of Obededſ
was a cauſe that thiſ blesſinges were
aboundālly powred vpō him, & vpō
al that appertained vnto him, paying
plentifully for the harbour which in
that house was afforded vnto thee.

Wherfore (O moſt ſweete and wel-
come geſt) ſeing through thiſ good-
nes thou haſt vouchſafed thiſ day to
enter into my poore cotage, poure
downe alſo I beſeech the thiſ holiſe
blesſinges thereupō, by meaneſ whe-
reof I maye woorthely aunſwere vnto
this thiſe incomparabele mercy.
Cleſe & purge thiſ house (O Lord)
fiſt al the vneaneſ which thou ſeefſt
therin. Repaire and doe ſome coſt
theron, leaſt it decay and fal to ruine:
drive out the darkneſ therof, with the
glittering beames of thiſ light: adorne
and decke it vp with the vertues and
graces of the holiſe Ghost: that being
thus cleſed, repaired, adorned, and
illuminated, it may please thee to
dwel therein, and neuer to depart.
Tary ſtil with me, O Lord, my only
comforter, the night diaweth on a

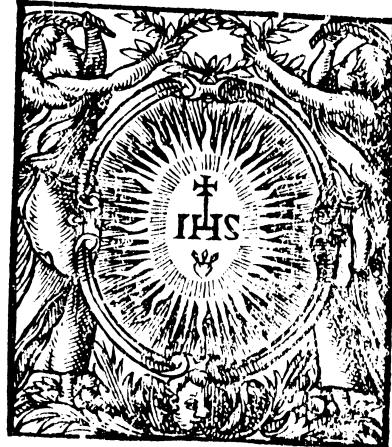
Hh 3

piece: an I w^tout thee I shal remaine
in darknes, and so be sore endaunge-
red. Thou hast affirmed (O eternal
truth) haue thy awhole delight is to
dwell v^wth the sonne of man: and haue
thou standest knocking at the dore, ready
to enter and suppe v^wth such as shal open,
and let thee in. Beholde howe I haue
gotten thee free entraunce into me,
and thou of thy goodnes hast admitt-
ed me to the sweete supper of thy
most sacred bodye. Abandone me not
therfore (O my soueraine Lord) ne-
ther depart thou from me, draw me
after thee, knitt and tye me to thee;
yea drawe me quite out of my self,
seeing I am much better in thee then
in my self: in thee I liue, in my self I
dye: in thee I remaine firme and con-
stant, in my self I decay, and come to
nought.

Renew me therfore (O my sancti-
fier) and through loue transforme me
into thee: and graunt me, so to liue in
thee, as that I may onely liue to thee,
I may onely loue thee, I may onely
delight in thee, that thou maiest be
my onely ioye, my onely comfort, my
only

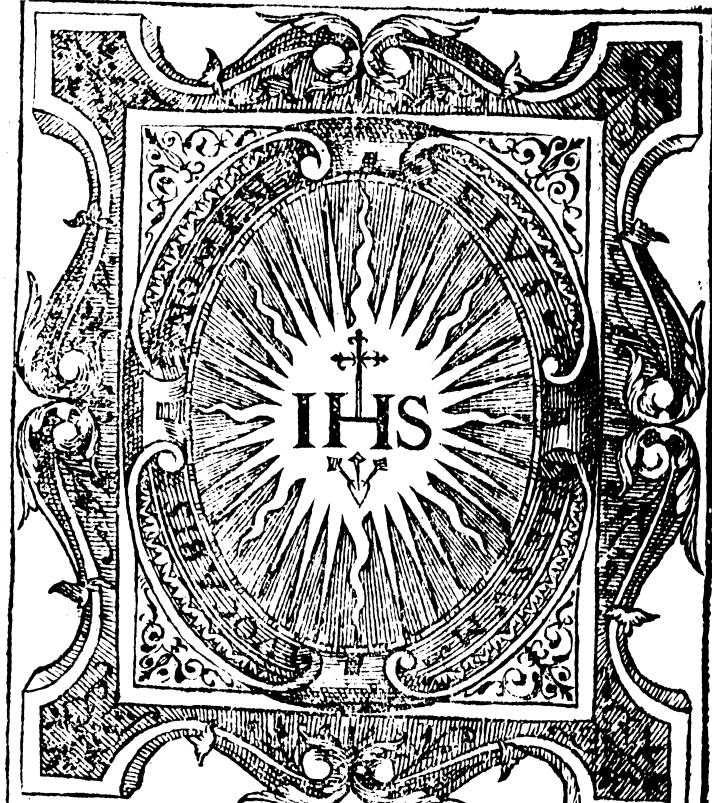
only foode, wherwith my soule maye
in such sort be refreshed, that al other
meats and delicious tastes may seeme
loathsome and vnsauourie vnto it.
This onely haue I chosen, this onely
hal suffice me, with this alone wil I
be contented, satisfied, and happy,
vntil that most desired day come, whe
I shal feede of thee in another forme,
and enjoye thee continually in the
company of al the elect and blessed
Saintes of thy celestial court: where
with the Father and the holyc
Ghost thou liuest and reig-
nest everlastingily.

Amen.



The translatour of this Treatise craueth earnestly
(good Chriftian Reader) to be remembred in thy
prayers: and that of thy charitable deuotion
(whiche shal not be myrrywarded) thou
wylt offer other myrtilles for him to
God these few lines in man-
ner folowing.

LORD of infinite maiestie and
mercy , who defirest not the
death, but the deliueraunce of a
sinner , take pitie I beseech thee
upon thy seruant N. and pardon
his most greeuous trespasses. Graunt him
grace to knowe thee , & to knowe him self.
Gue him the vertues of humilitie, patience,
temperance, chaftitie, and perfect resigna-
tion. Deliuere him from mortal sinne , during
life: and in the hour of death strengthen him
in faith, and firme hope of finding mercy: So
that escaping the dangers of his enemies,
both in his life time , and in that last most
dreadful houre of death, he maye through
thy gratiouse goodnes , attaine to euerlastinge
happines, thereto praise thee, the Father, the
Sonne, and the Holy Ghost, one God eter-
nallye: Graunt this, O Lord, for our Me-
diator and only Redeemer Ie-
sus Christ his sake.
Amen.



In nomine Iesu omne gemitus fletatur. Phil. 2.

Thy sugred name, O Lord,
Engrave vwithin my breſt.
Sith therein doth conſit,
My vveal and onely reſt.

TO THE READER.

HAVE thought good (gentle Reader) folowing herein the aduise of certaine vertuous & learned persons, to anaexe vnto the former excellent Treatise these few prayers folowig: which I w^s cheefli mooued to doe for this reaſon, that ſuch as haue not bene heretofore exercized i the maner of praying preſcribed by the Authour, might here ſee ſome practie of his preeceptes touching the gouernmet on mornings and eueninges (which are the two eſpecial times wherō the whole course of a wel ordered life dependeth) as alſo touching the diſpoſition requiſite both before and after confeſſion. Thes, with ſome ſuch other prayers and meditations as I deſigned moſt neceſſary, I here thought good to preſent vnto thee: hoping if thou be a Nouice, & delighted with the former worke, that this my ſmale paine ſhal not ſeeme vnprofitable vnto thee: which I beſeech thee to vſe to thine auile, whiles thou ſhalt wante better meaneſ to help thy ſelf. And this muſt I ſay for the better credite of that which foloweth, how it is not I that am the authour therof, but other excellent men of the ſame livery that the former is. God require al our benefactors, ſpiritual especially: and geue thee gentle Reder, ſuch good by this whole worke, as the Authours thereof doe wiſh thee, and my poore hart affordeth thee.

A prayer


**A PRAYER TO BE SAIDE
IN THE MORNING BE-
fore al other busines.**

AY Lord God, and moſt be-
Vuigne Saionour *Iesus Christ*,
Dwho, when I was not, did
Edeft vouchſafe to create &
make me capable of thee the ſou-
raine and only good: and being made
a thral and bondſlaue through my
forefathers trepaſſe, diddeſt reſeeſe
me with thy moſt pretious blodd, and
loſſe of thy ſacred life, abiding the
tormentes due vnto my trepaſſes, to
acquit and deliuer me from the ſame:
For theſe, O Lord, and for al other
thine iaeſtimable benefits: namely,
for that thou haſt preſerued me this
night past from aleuil, I yeelde vnto
thee moſt hamble, zealous, and obe-
dient thankes, beſeeching al thy holy
angels and SS. of heauen to ſupply my
want and inſufficiency in yeelding
condigne thankes and praises vnto

thy most holy name. And as I ame
wholy thine, so doe I wholy resigne
and offer vp my self vnto the: besee-
ching the to preserue me this day frō
doing any thing that may offend the,
and to direct al my thoughts words,
and works to thine euerlasting glo-
ry.

Mine estate and calling is, as thou
knowest, O Lord, compassed about
with many difficulties, (*here may euery
one vveigh their vocation, and the dangers
vtherunto it is subiect*) & through mine
euil customes and wicked inclinatiōs,
hardlye can I, without thy special as-
sistance passe this daye ouer without
offending in these sinnes, (*Here must
euery one cal to mind the vices vtherunto
they are most inclined*) Refreshe ther-
fore (O Lord) my concupiscentie
with the dewes of thy diuine grace,
and geue me strength to fight more
manfully against thes sinnes and to
subdue all wicked suggestions.
Truely (Lord) here in humilitie and
sinceritie of heart, I protest, ne-
uer willingly, by thy gratiouse fa-
uoure, to offend thy lawes and com-

maunde-

maundementes anye more. I detest
al sinne, and whatsoeuer maye dis-
please thee. I desire to loue thee,
feare thee, and serue thee this day and
euermore, and to direct al mine
actions to thine honour and glorye.
Assist me (O Lord) with thy grace,
& enriche my pouertie with the plen-
tie of thy merits. Wherfore, in the
vnion of that charitic, wherewith
thou diddest descende doune from
heauen into the wombe of the blessed
virgin thy mother, and afterwardes
diddest offer vp thy self on the roode
in sacrifice for our sinnes, in the vniō
of this thine incomprehensible cha-
ritic, I offer vnto thee whatsoeuer
I shal doe, thinke, speake, or suffer this
day: (*Here may vve briefly discource,
vtherin vve are like to passe ouer the day*)
beseeching thee through thy mer-
ciful goodnes, to accept, governe,
and enriche al in such sort, as that
thy glorye, the welfare of my neigh-
bour, and the benefite of mine owne
soule may be therby procured. To the
my sweet & only Sauour Iesus Christ,
with the Father, and the holy Ghost

be al gloriye and prale euerlastingly
Amen.

Pater noster. Ave Maria. Credo, &c.

*A prayer to be sayde before thou goe to
bedde, applied to the instructions of
the third Chapter aboue.*

Most soueraine, dreadful,
and louing Lord my God,
who neuer ceasest to shew
thy mercy towards sin-
ners : yea , when they offend and
trespass against thee , such is thine
infinite clemencie and loue, that then
thou forbearest not to heape thy be-
nefites vpon them : I most sinful and
wicked wretche yeeld thee humble
thankes for thine ineffable goodnes
shewed towards me , in creating
me to thine owne lkenes , and ma-
king me capable of thine euerlasting
gloriye : for the creat on of so many
other creatures for my behoufe and
sustenance : and for that inestima-
ble woike of my redēption, where-
by thou deliuedit me from the

blau-

slauerye of sathan , and purchasedit
for me free entraunce into thy cele-
stial Region : for hauing chosen me
out from amongst so many milions
that knowe thee not , and lye drown-
ed in ignorance and miserable er-
rors , to be thy seruaunt, and a true
Catholike Christian : for al thy bles-
sed Sacramentes, especially, for that
Sacrament aboue al sacramentes,
wherin thou art thy self most really
cōtained: for that thou hast preferued
me so many times from hel , wher-
into I had long since bene plun-
ged , had not thou of thine inspe-
kable goodnes susteined and de-
livered me from my foes. For these
O Lord and for al other thy benefi-
tes, namely for those which thou hast
this day most bountifullly bestowed
vpon me. (*Here they must particu-
lerly be called to mind.*) O my sou-
raine Lorde , I yeeld vnto thee such
sincere and dutiful thankes , as my
poore hart can possibly afforde thee:
beseeching the blessed virgin Mary, &
al the holy Saintes of heauen, to yeeld
thee thankes and prale in supply of

my want, and insufficiency.

2. And nowe (O mine only Redemer and Sauour,) I humbly craue of the light of thy grace , to know w herein I haue this day any wayes offended thee: and that by mature and sounde discussion of my conscience, I maye see mine owne sinnes with sorowe : and thine ineffable mercy, with a zelous and firme purpose of amendment.

3. (*Here vve must examine our selues, how vve haue employed the day, in vword thought, and deede, to vvardes God and our neighbours.*)

4. Thou seest, O Lord, my lewdnes, and wotest my miserie much better then I my self doc. Sory I am with al my heart, that I shoulde stil offend so louing a Lord, and wish to God my sorowes were greatly multiplied. I haue purposed often times to doe better by thy grace , which wanted not : and yet I haue transgressed in my former trespasses. Neuertheles I may not despaire (O Lorde) but wi continually trust to thy mercies in al euentes , and purpose firmly . as I

nowe doe , every day to amend my life. Deliuer me, (O gratiouse God) from al mortal sinne for euer , and geue me grace to persecute my venial sinnes with sorow, during life.

And for the satisfaction of these and of al my former sinnes , together with al the sinnes of the whole world, as also for all thine infinite benefites bestowed vpon me and vpon al mankind, I offer vnto thee the merits of thy bitter passion: those most pretios droppes of blood which thou diddest shedde for me , and that inflamed charitie , wherwith thou diddest wholly resigne thy self to al thy torments for my sake. And in the vnitie of this thine oblation on the roode , I offer vp my self, soul, body, and al that I haue of thine , within or without me, to thine honour and everlasting glory. I retaine nothing to my self, but geue al vnto thee, to whom al appertaineth : and make that thine by my wil, which is thine by iustice. Geue me grace (O my Lord God) to liue better hereafter , and to confess my sins in due time to my ghostly Father.

Geue me true humilitie and repen-tance, grace to knowe the, and grace to knowe my self: puritie of heart in al my doinges , patience , chaste-tie , and perfect charitie. Geue me a good life , and a good death , and in the dangerous houre of my de-parture, graunt vnto me the assistance of thy blessed Saintes and Angels, with whom I may , through thy mer-cie, in another world praise and glori-fie thee euerlastinglye. Amen.

Say then the *Pater noster* , *Ave Maria* , and the *Crede* , with some short praier or hymne , as thou liest thee downe, to craue protection for the night , and conuenient rest of bodie and soule: And faile not to commend thy self vnto thy Gardian Angel.

A prayer

A prayer to be vsed before Sacra-mental Confession.

Most Soueraine , mightie and merciful Lord , who of thine infinite loue and mer-cie towards mankinde, hastordeined in thy Churche the Sacra-ment of Penance , as a soueraine faul-ue to heale our spiritual woundes and to purge vs from the vncleanes, wherwith we maye after Baptisme any wayes haue defiled our soules: I. N. thy most vile and ingrateful creature, hauing offended thee many wayes and most greeuouslye since my last Confession, purpose through thy grace , to flye vnto this Sacra-ment for my remedie: and according to thy diuine ordinance to confesse my sins vnto thy seruant , hoping therby, that accordig as thou hast pro-mised, I shal receaue a ful and perfect absolution.

Geue me grace therefore(O Lord) that like as of thy goodnes thou hast inspired into my hart a desire to ap-ply this remedy vnto my ghostly

griefs, so I may in due reuerence, contrition, and sinceritie, vse the same to the glory of thy name , and to the ful forgeuenes of my sinnes. Open the secretes of my soule vnto me(O Lord) and make me to knowe al my sinnes and iniquities whatsoeuer. Geue me also duc sorowe and contrition for the same, and grace to vnfold them to thy vicar my ghostly phisition, purly, plainly, sorowfully, and sincetely: with firme and constant purpose, through thy grace , to amend my life hereafter.

O Lorde, my gratiouſ God , and onely comfort of my ſoule, ſeing thou deſireſt that in all thinges I ſhould ſincereſely ſerue thee , and I through thy grace deſire nothing more then to doe the ſame: why is it, (O Lorde) that I ſtil offend thee ? whye fal I ſo ofte in relapſe of my former folyſe? Thy grace is not wanting , but mine vngriatiousnes and inconstancie is the cauſe thereoſ, for the which I ame moſt hartily ſorye. Euen nowe I determine to fight manfullye, and by and by I faint and faile in my former

purpoſe.

purpose. Rightly therefore ame I in respect hereof, to humble my ſelf, and to make accompt that on the earth ther liueth not a more vile and wicked creature then my ſelf. Increase in me daily thy grace , and ſoueraine vertue of humilitie, I moſt humbly beſeech the, and graunt me grace that once I may perfectly know thee, and know my ſelf. Thee, in thy Maiestie and mercye : my ſelf , in mine abominationes and miſery : and that at length I may fight more manfullly, and gaine the victorie ouer mine enemis, through thy gratiouſ helpe and fauour , my onely Redeeemer and Sauiour Iefus Christ, who with the Father and the holy Ghost reignest one God euerlastingly.Amen.

*A prayer to be said after Sacra-
mental Confession.*

 O G O D of mercie and pitie,
hauing nowe through thy
gratiouse goodnes disburde-
ned my consciēce of the guilt
wherwith it was before oppresſed: &
in the lowliest wise I might, vnfolded
al the finnes I could possibly cal to
mind, vnto thy vicar my ghostly fa-
ther: I most humblie beseeche thee, to
accept this my Confession, and to for-
geue me my trespasses, as wel remem-
bered as forgotten.

Graunt me grace, O Lord, to liue
more carefullye and diligentlie here
after, and to refraine from my former
finnes, which I vtterlye detest, and
(through thy grace) doe firmlye pur-
pose never any more to offende in
them. Especiallye (O my gratiouse
and benigne Sauour) geue me grace
to withstande these teſtations, wher-
with I am most greenuously infested
*(Here are the temptations wherewith
every one is most troubled, to be rehearsed)*

as alſo

as alſo grace to eſchewe al occaſions of
offendig, ſo much as poſſiblē I maye.

The iuft man, as Scripture telleth.
fallceth ſeuен times a daye: muſh more
then ſhal I fal (O Lord) hauing tho
rough mine owne moſt vile and wi-
cked life increased greatlye the wea-
knes and blindnes which I receaued
from my forefather Adā. Neuertheleſ
O Lord, as I hope and purpose firme-
ly, by thy merciful fauour, to refra-
ine from conſenting to any mortal
ſinne (from which I moſt humblye
begg of thee to preſerue me whileſt
I liue) ſo in like maner wil I O Lord
by thy goodnes, detest and perſecute
my venial ſins and imperfections du-
ring life. Graunt me grace ſo to doe
(O moſt merciful Sauour,) and that,
as heretofore I haue without any re-
mors of conſcience moſt heinously
transgrefſed thy commaundementes
in euery ſort, ſo nowe I may feele iuft
remorſe and ſorowe, for euery finne
and imperfection whatſoeuer. And to
the end I may the better perfore this,
graunt me grace (my ſweete Sauour
Iefus Christe) that I may perſevere in

discussing my conscience every night more diligently the other, according to the good instructions which it hath pleased thee by thy good seruauntes to impart vnto me: and that euery morning I may so happily beginne the day , by offering vnto thee the first fruities of al mine actions , that the whole cours thereof may euermore be passed to thy glory.

Now for the Penance that is enioyed vnto me, & not performed already, fauourably I beseeche thee to assist me, both in the perfect remebering of the same, & in the diligent executing therof in good time. And graunt, that by thus endeuourig my self daily thorough thy grace , to amende my life, I may both liue and dye a true Penitent: and obteine (through the merits of thy blessed passio) a ful forgeuenes of my sinnes in this world, and in the other, the life eternal, whereunto thou hast created me. To thee, mine onely Sauiour Iesus Christ, with the Father and the Holy Ghost, one God, be all honour, praise and glory euerlastingly. Amen.

Avery

A very fitt prayer to be saide before Masse: vwherein vve exercise fruitfully our faith, and prepare our selues to heare the same vwith dutifal attention.



Most puissant and loving Lord, who hast of thine infinite mercy vouchsafed, that thine only sonne

Kk

our Sauour Iesus Christ shold be
fore his painful death, ordene his bo-
dye and blood to be consecrated in
thy Churche by vertue of thy worde
in a most miraculous and dreadful
misterie: graunt me grace, I beseech
thee (O Lord) that as of thy singuler
loue towardes vs thou hast ordeined
this diuine Sacrement, to make vs al-
waies mindful of the merits purchas-
ed vnto vs by the death of thy deere
sonne our Sauour: so I maie with due
reuerence, and diligent remembrance
of those his most bitter tormentes, af-
fist here during the time that thy ser-
uaunt celebrateth this misterie, and
offer vp my praiers in most obedient
wise vnto thee.

The soueraine desire which thou
haddest of our welfare, O Lord, was
that which moued thee to leaue vs
this most diuine sacrifice of the Masse:
that like as thy triumphant Churche
hath her sacrifice aboue, so thy mili-
tant Churche might haue her sacri-
fice belowe. For like as in heauen thy
sonne dailie offereth vp him self vnto
thee for our behoufe, appering be-

fore

fore thy face in a visible and glorious
maner: so hast thou vouchsafed, that
in earth he should dailie be offered
vp vnto thee by the function of pri-
estes for our sinnes, in a maner inui-
sible, and proportionable vnto our
frailtie. Yet is it al one onclie, and
the self same Iesus Christ thy sonne,
and al our profite and auaire is whol-
lie deriuied from the Tree of the
holie Roode. This misterie (O most
mighty Lorde) is farre surpassing
all humane capacitie, and yet right
easie for them to beleue, that haue
in time sucked the sweete sapp of
thy most sauorie and wholesome doc-
trine.

For mine owne part (O Lorde) I
beleue (through thy gratiouse good-
nes) simply, whatsoeuer thy holie,
Catholike, Apostolike, and Romane
Church teacheth me, either touching
this, or anie other of thy most diuine
misteries and doctirines: and confesse
vndoubtedly, that as thou hast said
that thy bodie and blood is contei-
ned in this most holy Sacrement, and
the same boodye to be likewise

Kk 2

on the right hand of thy Father in heauen: so doe I beleue them both most assuredly, and the one as firme-ly as the other: scing the one is as wel the wil and worke of the word, God and man, as is the other: and to be in earth, in heauen, and in many places at once, is in thy power to doe it most easily, as thou doest: and it is in my power (through thy grace) to beleue it most constantlye, as I doe. Herein I vtterly renounce my sences and all humane vnderstanding, and cleue only vnto thy diuine and inexplicable Omnipotencie: who, as thou diddest make al things of nothing, so canst thou alter and dispense of al thinges at thy wil and pleasure.

Nowe therefore, I beseeche thee, (O most omnipotent and mightie God) to drive away al distractions & wicked thoughts out of my minde, that I may assay here at the celebra-tion of this heauenly misterie with feare and reverent humilitie. Sanctifie also, I beseech thee, the spirit of him that shal here present him self be-

fore

fore thee to celebrate this diuine sacrifice: to the ende that he may woorthely doe the same to thine honour and glorie, to his owne availe, and to the benefite of al others. Geue me grace, that by the reverent cere-monies, which shal therin be vsed, I may be put in mind of thy most painful torments, which they doe repre-sent vnto me: and that I may adore thee in this thy imperial Sacrament, with soueraigne feare and humility. This, by thy grace, I purpose to doe: this, by thy grace, I hope also to per-forme.

Accept therfore (O Lord) to thine honour, to our welfare, and for the vnitie of thy Churche, the bodie and blood of our Sauour, thy sonne Iesu Christ, which is offered vnto the in this Sacrifice. Iucline thine eares (O Lord) to the prayers of thine afflicted seruants, and mercifullie restore thy true religion where it is lacking. Open the eies of the blind, and make them to know their errors. Releeue them that be in distresse, in captiuitie, in sicknes, or in any affliction bodily.

or ghostly especially to such as suffer for lufsticke, and for the defence of thy holy Catholick Church, geue courage and constancy vnto the end. Suffer them not for any temporal miseries to cast away ther owne soules: suffer them not to betraye that spiritual inheritance, which thou hast purchased with thy most pretious blood. Geue grace vnto the liuing, & perpetual place of rest and quietnes vnto them that are departed in thy faith, for the merits of our onely Sauour thy sonne Iesus Christ, to whō with thee, and the holy Ghost, one God, be al renouyme, praise, and soueraintie for euermore. Amen.

*An other short praier to be saide
likevise before Masse.*

MY soueraine Lord and Sauour Iesus Christ: O Lampe of light and truth: I most miserable wretche most hūbly beseeche thee to stanche my wandring mind in such sort, as Imaie with due reurence and attentiō assist & waite here

in thy imperial presence, whiles thou procurest this so important an affaire with thy eternal father, for my wel fare, and the wcl fare of al mankind.

Illuminate my soule, and stirre vp my lumpish heart (O sonne of true Sapience and Iustice)with the brightnes of thy countenance, that I maie here with a grateful and deuout remembrance cal to mind that sacrifice of obedience, patiēce, and most inflamed charitie, which thou (being afflicted with extreme woes and ignominious reproches) diddest offer vpon the roode, with thy life, and euerie dropp of thy most sacred blood, vnto thy celestial Father for our sins. Amen.

*An excellent praier and adoration to be
made in the presence of the
blessed Sacrament.*

Most wicked wretche and vnwoorthie Christiā, bowe downe before my Lord and Sauour, who hath made & redeemed me, who nourisheth & susteineth me, & euermore remaineth life & veritie.

O Ihesus Christ, very God and very man I adore thee here present, and call vppon thee, not doubting any whit at al of the verie real presence of thy flesh and blood viuificant, nor of the presence of thy pretious bodie, and most sacred soule. O Lord, that I coulde in such sort knowe, beholde, loue, and laude thee, as so many millions of Angels doe with sonciane ioy and gladnes behold thee knowe the, loue the, and laude thee perfectly: being never willed to doe the seruice, or to perforne their dutiful obeisance vnto thee.

I salute thee, O sauergarde of my soule, eternal word of the father, true sacrifice, flesh viuificant, entier diuinie, eternal life. O most pretious Treasure, replenished with all delight. O harbour and resting place of pure and cleane heartes. O Angelical viande. O celestial and most excellent breade. O eternal word of the Father, which art for vs made fleshe, and yet remainest God in the verye selfe same person. I confesse thee

most

most vndoubtedly to be true God, and true man, consecrated after a miraculous maner on the Aultar. Thou art the assured hope, and the true saluation of sinners. Thou art the soueraine Restorative of them that languishe. Thou art the incomprehensible Treasure of poore distressed pilgrims.

Halowed be thy name therefore, (On oþt sweete Sauour Iesus Christ.) Let al thy creatures sound forth praises and thank(geuinges vnto thee, for the loue wherwith thou diddest take so singuler compassion of the saluation of mankind, that thou diddest vouchsafe to discēd downe from heauen, and to offer vp thy most noble, pure, and innocent bodie on the Aultar of the roode for our redemption: and after thy Resurrection and Ascension thou didst also vouchsafe for our welfare and conso'lation, to leane vs with incomprehensible loue, the self same thy lively and immortal bodie (conteined in this most venerable Sacrament) as a memorial of thy departure, and a paine

of the peerlesse loue which thou diddest beare vnto vs.

O Lambe of God that takest away the sinnes of the world, haue mercie vpon vs, and graunt vnto vs thy peace. Refreshe also our soules with spiritual foode and comfort, especially, at the latter ende of our daies, that neither in life nor death we may depart from thee, nor be deprivued at any time of thy celestial bencditions : thou which liuest and reignest with God the Father, and the holy Ghost, in al eternitie.

Amen.

A pro-

A protestation to be made in time of sicknes, according to the instructions of the 27. Chapter aboue.

Say first the Creede, and then in maner folowing.

I P R O T E S T here before almighty God my maker & Redeemer, before the blessed virgin Marie, and al the whole court of heauen: namely, before my Gardian Angel, and al you that are here assitant about me, that by Gods grace, I minde to liue and dye in this faith which I haue here protested, according as the holy Catholike and Romane Churche dothe vnderstande and take it: and that I wil cuermore, thorough the grace and fauour of God almighty remaine in the vnity and bodie of this Churche, vnder the head our Lord and Sauiour Iesus Christe, and vnder his Vicar our supreme Pastour here in earth.

And if anie word that founded contrary hereunto, shold by dotage or lacke of iudgement escape out of my mouth, I protest here, that I doe not acknowledge it as myne, but wil dye & lieue in that faith which at this present I haue protested.

*A prayer to God, and to al his blessed
saintes, for al thinges necessarie
for our selues, and for our
neighbours.*

O st bountiful, pitiful, and most merciful Father, haue mercie and pitie vpon me: who for al mine offences, and for the offences of the whole world, offer the life, passion, and painful death of thine onely sonne vnto thee. I present vnto thee al that he hath most patiently abidden for my sake: I offer vnto thee his moste holie hart conuerted into honie, through the great
nesse.

nes of the loue which he bore vnto me. I offer vnto thee the merits of al thy holye Saintes, that it maie please thee, for their sakes to pardon me my sinnes, to take pitie vpon me, and that al glory and renowme maie therby redounde vnto thee euerlastingly. Amen.

O most sweete Iesus, my Soueraine Lord and Sauiour, take pitie and compassion vpon me, for the infinite multitude of thy mercies. I yeeld vnto the most humble thancks for the innumerable benefits which I haue receaued, and daily doe receave of thy most bountiful liberalitie. I yeeld the thanckes for thy most sacred incarnation, for thy most pure nativitie, for thy most cruel passion, for al the effusions of thy most sacred blood, and for thy most ignominious and doleful death. I beseech thee (O most louing and merciful Lorde) that it maie please thee to make me partaker of al thy merits, to the ende that being incorporated and made one self same thing with thee through loue, and imitation of

thy most holie life , I may be worthy
to depende and be nourished of thee,
as a braunche of the vine : seing thou
art the true vine , and the life of al
faithful persons , wherby al glorie
and honour is due vnto thee for euer-
more. Amen.

O holy Ghost my Comforter, hel-
pe and succour me, I most humblie
beseeche thee. I commend vnto thee
my soule , bodie , and whatsoeuer
I haue within or without me , and
resigne and yeeld vp into thy handes
al the whole course and last ende of
my life. Graunt vnto me(O Lord)that
I maye perseuer thy faithful seruant
vntil the last breathe , doing true
and sincere penance for my trespass-
ses : and that I may be right hartely
sorrowful for them before my soule
depart out of this miserable habita-
tion. I know right wel, (O Lord)
that whiles I liue in this world, I am
blinde, feeble, and fal with great fac-
ilitie into the snares of mine affectiōs.
I goe astraye verye easily, and am
easily seduced and beguiled of mine
enemis. I present therfore, and offer

al vp

al vp into thy handes, shrouding my
self vnder thy most soueraine pro-
tection. Defend(O Lord)defend this
thy poore seruant from all cuil. Il-
luminate mine vnderstanding , gouerne
my soule , direct and guide
my bodie, fortifie my courage against
the disordinate dulnes of my heart,
and against the innumerable scrup-
ples, which crosse , and cruelly en-
counter it. Graunt me grace also
to loue thee , with al delight
and sweetnes, and that wholly I may
be inflamed in thy loue , fulfilling
at al times , and in al places , thy
most soueraine behestes. And graunt
that in me thou mayest be alwayes
blessed and thanked for cuermore.
Amen.

I adore , reuerence , and glorifie
thee , O most sacred Trinitie , God
Almighty , the Father , the Sonne,
and the holye Ghost. I prostrate and
humble my self as much as lieth in
my power before thy dreadful and
divine maiestie , and resigne my
self entierly for euer to execute
thy most holy wil. Expel(O Lorde)

and banish quite out of me, and of all
faithful persons, whatsoeuer doth offend thee : and geue vnto vs that
which is grateful and acceptable to
thy most heauenly eyes. Bring to
pass, O Lorde, that we maye be
cuen such as thou wouldest haue vs
to be. I commend vnto thy sacred
protection al this whole familie, and
al the causes and affaires of euery one
be they spiritual or temporal. I com-
mend vnto thee al my parentes, bre-
thren, kinssfolkes, benefactours, fren-
les and acquaintance: as also al them,
for whom I am bounde to praye, and
that either haue done, or presently e-
doe recommende them selues vnto
my poore deuotions. Procure (O
Lorde) that we may al obey thee, serue
thee, and loue the, as also liue in per-
fect loue & charety one towards an-
other. Reduce them that wauder to
the right way : roote out al heresies
and schismes: conuict to thy faith al
them that as yet are ignorant of thy
holye name. Graunt vnto vs peace,
and maaintaine vs therin, as thou shal
thynke it best, and most expedient

for

for our weifare. Comfort the con-
foulesse, and gene ease to al them that
liue in paine, tentation, disgrace, and
spiritual or corporal affliction. Espe-
cially (O Lord) I most humbly be-
seeche the, to looke vpon the affli-
tions of thine annointed people
which suffer for righteousnes sake.
Behould our persecutions, our impri-
sonments, our manifold calamities
and afflictions. We confesse that our
owne sinnes and the sinnes of our for-
fathers haue deserued not only thes
but much greter punishments. But
thou (O most merciful Lord) deale
not with vs, we beseeche the, accor-
ding to our iniquities. Forsake vs not
foreuer (O Lord) nether despise the
praiers of them that in their miseries
doe cal vpon the. Mollefy and aswage
the indignation of ours and thine
aduersaries. Turne the harts of them
that hate thy Sion, to wit: thy holy,
Ca:holike, Apostolique, and Roma-
ne Church. And to such as suffer for
the faith and doctrine thereof, geue
strength and courage, that no terrours
nor torments may appal them: nether

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life nor death may make them to
shrincke in so holy a quarel, wheron
the glory of thy holy name, and the
everlasting Saluation of their owne
foules dependeth. Finallye, I com-
mende al thy creatures vnto thy most
faouourable proteⁿction, that it may
please thee to geue grace vnto the li-
uing, and perpetual rest and quietnes
vnto them that be departed.

I salute thee, O most beautiful and
glistening lillie of the gratioues & plea-
sant spring time, most sacred virgin
Mary. I salute thee, O odoriferous
houre of diuine suauitie. I salute thee,
O louely Rose of celestial delightes,
whereon our Sauiour Iesu Christ, the
brightnes of his fathers glorie, and the
figure of his substance vouchsafed to
be borne and nourished. Obteine for
me, (O gratioues Ladie) of thy louing
Sone whatsoeuer thou seest to be most
needful for my soul. Helpe, O most
pitiful mother, helpe the weaknes and
debilitie of my spirite in al my tenta-
tions and necessities, and vouchsafe
to succour me in the houre of death:
that through thy gratioues fauour and
medi-

mediation, I may be assured in to pe-
rillous and extreme a daunger.

O most happie Angelical spirites,
who with one voice doe with plea-
saunt and weltuned melodie glorifie
our common Lord, and enjoye per-
petually the taste of his delights, take
pitie vpon me poore miserable wret-
che I humbly beseech you. Namely
thou (O holy Angel) the gardian of
my soule, vnto whom I am especially
committed, haue thou continually
a diligent and careful eye vpon me.
And yee, O Saints of al sortes, which
after the nauigation of these rough
and stormie seas, are happily deliuered
out of this exile, and arriued to the
harbour of celestial abode, (I hum-
blye beseeche you al) to be mine Ad-
uocates and Intercessours, praying
vnto our Lord for me, that I maye
thorough the fauour of your merites
and holy intercessions not onely be
faououred of him at this instant, but
euен vnto the very last daye and
houre of this my temporal
life. Amen.

A pr.yer to be said vwhen thou art called
to professe thy faith , or to sustaine
any kind of affliction for
the same.

*M*o s t merciful God
bowe doun thy pitiful
eye (I beseeche the) and
yene care to the prayers
and humble sute of me thy desolate
and afflicted seruant. For behould the
dayes of my tribulation are at hand:
and now I see that houre is come of
which thou diddest very loningly
forwarne me, that this world would
hate me , as it did hate the : and force
me either to forsake the, and renounce
the ancient faith and religion of
our forefathers (which I vowed in
Baptisme to maistaine vntil my death)
or els to loose al earthly comforts and
returne as poore and naked to my
graue, as when I came into this
world.

Fire and water are set before me &
I ame now to make my choise of life
or death, of heauen or hel: that ether

my

my true loue and faithful hart to
the might be tried and knownen by
contemning this world for thy sake
with al her pompe and vanity : or els
that al the world may see (if in this
trial I chuse to forsake the) how wel
I deserue to be cast out from the fel-
lowship and society of al good peo-
ple , as viterly vnworthy to dwel any
longer in thy house , or to haue any
part with the and with thy chosen
flocke: ether of thy Sacramentes and
sweet blessings of hely Church in this
life, or of thy glory and reward in the
world to come.

For if I esteeme my life (much
more my wealth, ease, or liberty) more
then to continew stil a child of thy
holy Church , mine owne conscience
wil accuse me, and mine owne mouth
wil pronounce a heauy and dreadful
sentence against me. Sith I must needs
say and confess, that which I knowe
most assuredly to be true, that out of
thy Church ther is no life to be looked
for, nor any hope of Saluation.

In the read sea not one escaped
death that ioyned him self in compa-

Exod.14.
28.

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my with the Egyptians. And in the general flood the whole world was drowned except only such as for soke al, to liue in Noes arche. That arche is thy Church, wherin now I dwel, & to which I fled for succour, that my soule might not be drowned with the spiriual flood of sinne and euerlasting damnation.

O how oftentimes hath this made my hart to lepe within me for ioyc and caused my tongue to magnesie thy holy name, when behoulding whole Cities, yea whole countries ouer flowed (as it were) with the poisoned waters of sinne, scisme, and heresy: and seeing daily before my face so many poore soules, and thes so nere vnto me to be choked with the vnmerciful waues of heretical proceedings, and vnconstant doctrine: I haue found my self (good Lord) thorough thine vnspeakable mercy, within the arche of safety with Noe and his blessed children wher I may escape al danger, thy holy spirite so carefully directing it, that no rēpest can ouerwhelme it: and thy self so defend-

ding

ding it against thes waues, that no droppe can enter to corrupt it or annoy me. And yet for al this I can not but feare the danger of my present state, though it wholy proceedeth (I knowe) of mine owne weaknes and frailty, by meanes wheroft my ghostly enemy seemeth to haue some hope to preuaile against me.

And is it possible (O my God) that I shal euer forget thy goodnes, & cease now to esteme any whit that singuler benefite which hath so greatly moued me hertofore, and inflamed my hart to loue the? Or shal I now become so rechlesse that I wil not see nor consider the misery of that state in my self, which in others hath seemed to me very pitiful, and to deserue great compassion? Shal I wittingly and willingly throwe my self doun headlong from this mountaine (as it were) and pinnacle of thy temple for any gaye shewe of this wold or al the glory therof, which the wilye serpent shal set before myne eyes to

declude and deceave me? Or is it pos-
tible that my hart shal euer admit any
foolishie fancy to be so forcible , that
it make me chuse rather to looke
backe and returne into Sodome agai-
nne wher fire from heauen shal con-
sume me , then to stay in this citye
of refuge wherinto thine angel hath
brought me?

This were too hard a choise , and
it is too vnseemely for any resonable
creature to make his election so mis-
erable. And therfore I may wel hang
dounce my head and be ashamed to
shew my face , for seeming to make
any doubt or difficulty to resolute in
this matter so plaine and manifest.
For how can it be but a shame and
confusion vnto me when I find my
self to haue made so smal profitte in
thy seruice , that I seeme to stagger in
making answere to that first question
in the accompt of my Christian duty
towards the , whether I wil loue the
or thy creatures : whether I wil serue
the or this world?

O Lord I can not pleade ignoran-
ce what thou wouldest haue me to

doc

doe in this case , sith I knowe it is thy
blessed wil & pleasure that in matte: s
of greatest iportance I should alwaies
preferre the. And I hope I would her-
in conforme my self to thy wil with-
out any feare at al, were it not that I
ame priuy of mine owne weaknes &
of the rage and fury of mine ennemy ,
whom I knowe to be too strong and
mighty for me, except thou vouchsafe
to stretche out thy more mighty had
to geue me courage and strength a-
gainst him.

I see wel how he hath armed the
whole world to fight against me, whil-
les my foes seeke to compel me by
maine force and violence to forsake
the: and my frends (whom I knowe
to be herin more dangerous enne-
mies then the other) entice me by al
means possible to conforme my self
to the time , and to runne with the
stremme of thes wicked daies, without
al respect of thy counsaile or com-
manement to the contrary. But,
which is most of al, and geueth me
greatest cause to feare, is, that mine
owne fleshe and b'lood seeketh to

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betraye and vndoe me , repining to accept and indure what is needful for my soules health : and contrariwise delighting ouermuch in such things as are the very bane and poison both of my soule and body .

Being thus besett on evry side , and so mightely laid at with inward and outward foes , with secret and open enemies : and considering withal that the ende of al thes troubles shal bring me within few yeares , and perhaps within few daies , to euerlasting paine or eternal felicity : therfore I come now to present my self vnto the (my Lord and my God) bowing the knees of my hart before the throne of thy maiesty to professe my self thy seruat most willing and desirous to cōtinue still in thy seruice : and lifting vp myne eyes and my handes towards thy mer- cies seate to looke for and receaue thence such spiritual almes of thy gracie fauour and releefe , as my pre- sent pouerty and distresse requireth .

I confesse and acknowledge with an humble and contrite hart , that for my sinful life I deserue to be vtterly forsaken

forsaken of the , as vnworthy euer to enioye that glorious triumph and inestimable reward , which thou hast ordained for the that stand constat & valiant in professiō of thy holy name . And yet I wil not refuse (though I vtterly distrust mine owne power and ability) to enter into this combat for defence of thy honour , of my faith , & of the anciēt religiō . For it is thy cause (O God) that I haue to maintaine ; & thou art he that hast brought me and chosen me amōgst the rest to this pre- sent conflict : and therfore I can not doubt but thou wilt defēd thine owne cause , & protec̄t thy seruant that doe aduēture my self for thy sake . Especial- ly sith I endāger therby not any tem- poral treasure , but euuen heauen it self , mine owne soule , and euerlasting life and saluation : al which I shal loose as- surely if I faile in this fight . And ther- fore I appeale now to thy wōted mer- ccy , and to my Redeemers clemency : beseeching the (O heauenly Father) to remember and cōsider that my soule ought to be his that paid my debt to redeeme it : that so for the infinite loue

which thou bearest to thine owne
tonne, thou lesser not that to be spilt
and lost forener which he bought so
dearly, and purchased with so pretious
a treasure.

If thou vouchsafe to geue me cō-
fōrt, and to strengthen me with the
inward help of thy grace, then I dare
bouldly promise that no might or vio-
lence in the world, no fauning or flat-
tering meanes of man, shal make me
to yeeld that from him. Al the gould
in earth shal not buye it, for it was
not gould that redcemed it. It was thy
sacred blood (sweet Iesu) that thou
paidst for it, and I wil yeeld my hart
blood ere thou loose it. For were it
that I could esteeme more this mor-
tal life then eternitie and preferre this
worldly wealth before thos inestima-
ble rīches of thy heauenly kingdome
which thou hast laid vp and prepared
for me: yet I hope it wil never sincke
into my hart to doe the so great in-
jury, as to betraye that treasure to
thine ennemye, which thou diddest
valew and esteeme more then thine
owne life. Thy manifold benefites &

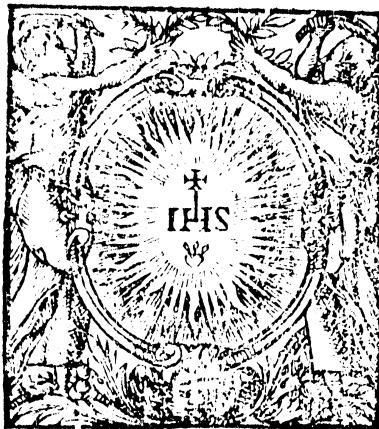
thos

thos special fauours, which thorough
the cours of my whole life thou hast
most louingly and liberally bestowed
upon me, doe otherwise deserue at
my hands.

In consideration therfore of them,
but especially for loue of the, I yeeld
my self into thy hands. Doe vnto me
whatsoeuer shal please the, and deale
with me so as shal seeme best to thy
goodnes. This one thing only I craue
and humbly require of the, that I may
rest and dwel in thy house al the daies
of my life: and neuer lieue to see that
day wherin my hart should turne fro
the, or that I should open my mouth
to deny the.

If thou let my troubles increase, let
thy grace likewise encrease withal,
that I may continue stil thy faithful
seruant to the glory of thy holy name
to the comfort of my fellows thine
afflicted Catholiques, and finally to
mine owne euerlasting blisse and felici-
ty. Grant this (my sweet Sauiour) I
pray the, and let thy blessed mother,
with al that holy company of Angels
and saints in heauen say. Amen.

Mm 3



**AN ADVISE TOVCHING
THE PRAIER AND EXERCISE
that foloweth: vvhich as it was collected
and amplefied by the most famous and
spiritual vriter of our age, so
was this advise folowing made also by the
same person.**

AMONGST the principal excellencies which are attributed vnto prayer, one is, that after a certaine man-

ner

ner a man may exercise therin the actes of diuers vertues: especially of such as are most spiritual and most deuine. For when a man doth eleuate vp his spirit to the consideration of spiritual things , that is to saye, to the knowledge of God almighty and of him self : and when with al possible attention and deuotion he disposeth him self to talke with his diuine Maiestie , to lay open vnto him all the secrets of his hart , and to deale with him touching the remedie of his miseries and necessities : it can not be but at that time ther must needs concurre the actes of diuers most noble and excellent vertues.

For in the time of prayer a man humbleth him self before that supreme maiestic of God almighty : in the time of prayer a man belecueth, hopeth, and feareth : at that time also he reuerenceth his Lord and maker, he adoreth him , he praiseth him , he giveth thankes vnto him for the bene-

Mm 4

nts which he bath receaued, he resig-
neth and offreth vp him self into the
handes of almighty God, he accu-
reth him self and is sorrowful for his
sinnes, he then purposeth to amende
his life, he confirmeth and ground-
eth him self more stedfastly in all
goodnes , he craveth grace and
strength for the accomplishment of
his good desires. To conclude,in the
time of praier,a man maketh inter-
cession not only for himself, but also
for al his neighbours: for the li-
ving, for the dead, for the poore, for
the sicke, for them that be in pri-
son, in captiuitie, or in any kind of tri-
bulation: as also for his frends,kins-
folkes, and benefactours. And thus he
exerciseth herin the workes of chare-
ty and mercy, and releceueth all men
with the suffrage of his prayers:
which doubtles as it is a thing of no
small merite for him self before al-
mighty God, so is it a meane of ve-
ry great efficacy to procure relief
and comfort towards al his neigh-
bours.

Wherupon it comethe to passe,

that

that with the exercise of praier the
soule of man is exceedingly enri-
ched, and made more glorious in the
ight of her Lord and maker. For
like as with the exercise of wic-
ked actions the soule of man is more
disparaged and defiled : even so
with the practise of vertuous and
holy actions (which fal out in the
time of prayer) she is exalted to
higher dignitic and perfection.

Againe as it is an assyred veri-
tie which the deuines doe teache,
that the habits of vertues encrease
with the exercise of their actes (for so
much as every vertuous action is suf-
ficient to encrease and make more
perfect the vertue wherof it procee-
deth) herupon it foloweth that seeing
as the actes of vertues are exercised
in prayer , the vertues from which
they are derived must necessarily
encrease therewith , and growe to
greater perfection: and so consequē-
tly, the more a man shal addicte him-
self to prayer, the more he shal da-
ily profite in vertue and holines of
life.

Wherfore as ther are diuers kinds of exercises and prayers all tending to this purpose , so seemeth that to be most conuenient and profitable, in which thes aetes of vertues are most frequented : of which sort thi exercise that foloweth, is : as shal appere manifestly vnto every one that wil attentiuely consider the same : which was made by a holy father of the order of S. Benet : and is taken out of his booke intituled, the institution of a spiritual life. And trulye (in mine opinion) it is an exercise of such excellency, that I could hartely wishe all them that beare affection to vertue and holines of life, to haue it in singuler estimation.

Now to the intent that such persons may reap the more profit by therby, it is deuided into twoo chapters folowing : in the first wherof the methode is sett downe, and in the second the practise of the same. Of the which two waies euery man may at his pleasure chuse which

he

he liketh best. For in thes spiritual matters that is cuer best, which best agreeith with the deuotion of euery man , and wherin he findeth most profite. Neuertheles he that first beginneth to exercise the same , shal doe very wel for certaine daies to vse the second waie, rehearsing this praier with as much attention and leasure as he can : and afterwardes, when thoroughe the often repetition of the same wordes he shal find any lothsomes therin and that his deuotion dothe decaye, he may then proceed vnto the first kind: the which is exercised with the hart alone and with such wordes as the spirite of deuotion shal minister and suggest. The which words as they shal every day be new , so shal they every day bring new tast and new light vnto him that praith. So that both waies it is good for every man to follow this rule, that is: to practise and staye most vpon thos points wherin he shal find most deuotiō and profite. Nether ought it to greeue him at al if

he doe not every time finishe the whole exercise, and discourse vpon every point: for in very deed one passage (being profoundely considered) shal be more profitable, then many passages roone ouer sleightly and in hast.

*Here followeth the exercise
it self.*

IBEIT the souldiour of Christ which is newly en- circled into the lists of spiri- tual life, ought (as much as the imbecillity of man may permit) to be continually collected within him self: yet shal it bee very needful for him euery day to vse some spiritual exercise wherin he shal present him self before his celestial king & Emperour, & endeuour to vnite him self vnto him. For the performance of which exercise he must allote out some conuenient tyme, and make litle accom- whether

whether he find any sennible conto- lation therin or not.

And althoughe ther be many sortes of spiritual exercises, yet myne intent is in this place to sett doun such an one as shalbe very profitable for them that are nouices and lately entered into the cours of spiritual life. Such persons therfore may exercise them selues in thes pointes folowing.

The first is, that after a man hath gathered al the powers and forces of his soule together, he prostrate him self in sprite at the feet of our blessed Sauiour, and there with as great sorowfalusnes of hart and humilitie as he can, bewaile his manifold offences, and throwe them into the botomeles pitt of his diunes mer- cies, to the ende they may therin be viterly abolished and forgotten. Let him wishe from the very botome of his hart that he hid never offended almighty God to the end he may by this meanes be as acceptable in his sight as if indeed he had never offendid him. Let him also determine fullye

with him self henceforth to shunne & eschew whatsoeuer may be offensive vnto him. Againe, let him aske forgeueenes of his sinnes for the merits of our redeemer *Iesus Christ*. For the merits of his blessed mother, and of al holies. Let him craue humbly to be washed in the most pretious blood of our blessed Sauiour, to the ende he may be perfectly cured and sanctified. And when he hath thus done, he may hope assuredly that his sinnes are pardoned and forgiuen.

The second point is that he then call his spirits together, & discours breefly vpon the whole life and deathe of our Lord & Redeeemer, yeelding thancks vnto him for the same.

The third is: that in his hart he repute him self to be the most vile and wretched creature of the world, geyng place to euery one in his soule as to his better: & embracing euery one with most brenning charetye. Againe he most vtterly abandone the al, & resigne his wil entierly vnto the wil of God: as also offer him self to be most

redy

redy and willing to suffer whatsoeuer aduersitie it shal please his diuine maiestie to laye vpon him. Al this a man must endeuour to doe from his hart and without al dissimulation. But if in case it shal seeme vnto hi that he doeth it not with such perfect resignation and sinceritie as were to be wished, let him neuertheles enforce him self to doe the best he can, and this his good wil shalbe acceptable vnto Almighty God.

Fourthly, let him craue of God such things as be necessary for the attaining to this perfect and intrinsical vnity with him. And that he may more easely obtaine this fauour, let him make humble petition vnto the most glorious virgin Mary the mother of God, and to al the holy citizens of heauen, to be his intercessours. Let him also remember to pray for al them that our Lord and Sauiour *Iesus Christ* vouchsafed to offer vp him self in a liuely sacrifice vnto his Father. Let him in semblable maner offer vp his praiers not only for Christians alone, but also

for al infidels, taking narre compatis-
sion of al such as with their sinnes and
infidelity haue disfigured and blot-
ted out the most beautiful image of
God almighty imprinted in their
soules, and consequently haue disin-
herited them selues of that eternal
blessednes, and most glorious king-
dome of heauen. In like maner he
shal also stirre vp in him self a very
deepe compassion towardes the soules
of the faithful departed, now
lyng in Purgatory and making satis-
faction for their sinnes. And thus
shal he extend his charety in general
towards al them that be of the hou-
shold and familie of God, wishing
from his very hart al goodnes vnto
euery one. For by exercising his char-
ety towards his neighbours in this
maner, he shal speedely purchase great
fauour and grace at the hands of God
almighty.

The fist and final point is, that
he direct his prayer to the most holy
Trinity, sounding forthe his laudes
and praises, with desire to doe the
same much more exactly then he

ever did before, or is able at that time
to doe. Which desire vndoubtedly is
exceeding meritorious. For looke how
much greater the desire is which a
man hath to doe wel: and so much is
it more grateful vnto God: who ac-
cepteth our good wil for the worke it
self, in case we want means to execute
the same. So that our desires and a-
ctions shalbe no lesse meritorious
before Almighty God, then we our
selues shalbe desirous to haue them.
Now in the ende of this exercise a
man may in zealous maner aspire to
the loue of God, wishing with inflam-
med desires and aspirations that he
were perfectly vnitied vnto him.

Howbeit to the end this exercise
may be more plainly vnderstode &
of the simpler sort more perfectly
conceaued: I shal also set doun the
practise therof, shewing the
very maner how a man
may make it.

*The second part of this exercise: vvhether it
set forth the practise of the points
aforesaid.*

Most blessed Lord my God and Sauiour Iesu Christ, I ame vtterly cōfounded with-
in my self, and knowe not what to saye. I prostrate my self, and bowe doun the knees of my very hart vnto the, acknowledging the infinite multitude of mine offences: for I haue sinned (O Lord) and done euill in thy sight. I haue sinned against the my most gratiouse Creatour. I haue sinned against the my most merciful Redeemer: & against the (O my most bountifull benefactour) I haue infinitely offended. Woe worthe me wretched catife that I ame, woe worth me (O Lord) that I shold euer be thus rebellious against the, & thus vnmindful of thy benefits. Ther liueth not on the earth so vile a creature as my self. I ame no better thē dust & ashes. I ame nothing (O Lord) yea, I ame much worse then nothing. Be merciful vnto me, be merciful vnto me, be merciful vnto me,

vnto

vnto me (sweet Iesu) I most hubly beseeche the. Alas: what shal I doe then (O my most merciful Sauiour.) What shal I doe, but creepe vnto thy most pretios wounds, & cast into them al mine iniquities, my miseries, & mine abominations: which albeit they are most enormous and innumerable, yet wil I throwe the al together into the most brenning fornace of thy loue, and droune them in the botomeles gulfe of thine infinite mercies.

Would God I had neuer offended the, O my sweet Lord and Sauiour: would God I had neuer hindered that goodnes which thorough thy grace thou wast determined to haue wrought i me: would God I had euermore bene such as thy blessed wil was to haue had me. Would God I had euermore bene obediēt vnto thy wil, & that I had folowed thos inspiratiōs which thou vouchsafedst to send vnto me. I purpose (O Lord) thorough the assistance of thy grace neuer frō hence forth to doe any thīg that may displease the. I ame redy to suffer death rather then to offend the any more. Vouchsa-

Nn 2

fe (O most merciful Lord) vouchsafe I most humbly beseech the, euen for the merites of thy most sacred humantie, for the merites of the most blessed virgin Mary, and of al thy holy aints, to be gratioues and fauourable Lord vnto me. Washe me with thy most pretious blood , and leauue no one spote vncensed in me. Cure me thoroughly(O Lord) and sanctify me both in soule and body.

O my most merciful Redeemer I adore the, praise the, and glorefy the. I blesse the, and yeeld the infinite thancks for al the fauours & benefits which thou hast done vnto me. O Sonne of the louing God: O God most highe and soueraine. I yeeld the thancks for that thoroughe the immeasurable loue which thou hast borne vnto me, thou vouchsafedst to take humane nature vpon the and to be borne in a stable for my sake : and in thine infancy were wel contented to be bound vp in poore clootes , to be laid in a manger of brute beasts , to be nourished with the milke of thy mothers brests:and afterwardes being

growen

growen to riper age , diddest willingly for my sake suffer exceeding great distresse and pouertye : wandring thirtie three years in this thy worldly pilgrimage, and sustaining for so long a tyme most greeuous troubles and persecutions. Thou wert contented to suffer such extreme affliction and anguishe in thy soule, as made the to sweat droppes of blood ouer al thy body. Thou wert contented to be contumeliously apprehended , opprobriously bound, iniuriously condemned. Thou wert contented to be defiled with vncleane spittings, to be scourged with cruel lashes , to be clothed with that cote of mocquerye, as if thou haddest bene a very foole. Thou wert contented that thy fleshe should be without al pitye brused with blowes , that thy head should be cruelly pricked with sharpe thornes , that thy body should be most tirannouslye fastened to the Crosse with cruel nailes , and thy sacred mouth without al pitye tormented with the tast of gal and vinagre. Thou which vnto the starres of heauen ge-

Nn 3

uest al their light and beautie (O most merciful Lord) diddest hang naked, despised, wounded, and afflicted with incomprehensible torments vpon the Crosse for my sake. Ther diddest thou for me shedde forthe thy most pure blood: ther diddest thou for me depart with thy most pretious life: ther diddest thou for me endure a most opprobrious death.

O most sweet Iesu, my onely hope & cōfort: doe me the fauour (I beseeche he) that I may loue the with most brēning loue: and that the beames of thy loue may penetrate euē into the marrow of my bones. I spreade abrode the very armes of my soule, and therewith (O sweet Iesu) I embrase thy most heroical Crosse, and kisse it a thousand times for the honour and loue of the. I salute thos ruddy and mellifluous wounds which thou diddest receaue for me most vile & vnworthy wretch: by the vertue wherof I am engraued in thy body & so vniited vnto the, that by no meās thou cāst euer forget me. Alhaile, Alhaile, Alhaile, O most sacred wounds of him that is my Lord,

my

my Redeemer, and my louer. You are more beautiful then al the pleasant flours of the spring time. You are more soueraine and rectoritue then al the medecines of the world.

Behould (O most excellēt Sauiour) I here cast my self doun vnder the feete of al thy creatures: & as the most abominable sinner of the world, confessē sincerly that I amē not worthy to liue vpō the earth. From my very hart I geue place vnto al men. I submit my self vnto al men, & voluntarily make my self the slauē of al men. I enlarge my hart as much as is possible for me and with sincere charety I loue and wishe wel vnto al men: especially vnto them that doe any waies persecute and molest me. And for the loue of the (my deare Sauiour) I renounce al wickednes and vanity, I renounce al pleasures and sensualiye, I renounce myne owne wil, mine owne affections, and my wicked inclinations. From henceforthe (O Lord) whatsoeuer shal not stand with thy blessed pleasure I abandone it: and to the end I may he wholy vntied

vnto the, I resigne my self wholy vnto the. I desire and beseech the (O Lord) that thy most holy wil may be accomplished in me, and by me, both in this life and in the next. I ame most redye to embrase willingly and cherfully with thy grace , and for thy loue, al maner of reproche and iniury, al maner of contempt and ignominy, al maner of sorow & tribulatiō which it may please the in this world to lay vpon me. I ame redy(O Lord)to lacke al sensible consolation, and (if it shal so stand with thy blessed wil) I refuse not to passe ouer my whole life in the like pouerty and affliction in which thou diddest both liue and dye.

O most sweet Lord, vouchsafe to mortefie in me whatsoeuer doth offend the. Enrich me with the vertues and merits of thy sacred life and Passion. Geue vnto me(I beseech the) perfect humility , simple obedience cheful meeknes, constant patience, enflamed charetye. Geue vnto my tongue and vnto al the members and sensces of my body perfect continency. Geue vnto me purety of hart,

pouerty

pouerty of spirit, internal freedome, & intrinsical recollection. Fashion me (O Lord) euē vnto thine owne hart, desire , and conforme my spirite vnto thy most blessed spirite, my soule vnto thy deuine soule, and my body vnto thy most pure and sacred body.

Vouchsafe with the glistening beames of thy mercy , to illuminate and cleare vp al the cloudy mistes that are within me. And for so much as it pleaseth the to dwel in me according to thy deuinity, disdaine not I beseech the entierly to direct and gouerne me. Vouchsafe to see with mine eyes,to heare with mine eares, to speake with my tongue , and with al the other members of my body to doe as shal best stand with thy blessed wil Breake in sunder al the chaines and boultes which kepe me from being perfectly vnited vnto the. Doe me the fauour (O most sweet Lord) that I may haue passage thorough thy most pretious woundes to enter euening into the very botome of my soule: and transforme me wholy into the. O my God, the fountaine of my be-

Oo

gaining to the ende that in my soule
I may tast of the vaine of lively wa-
ters, and therby may cleerly knowe
the, feruently loue the, perfectly be-
vnted vnto the, and to the glory of
thy holy name enioye the in al repose
and security. Geue eare vnto me (ô my
Lord my God) not according to my
wil but according to thy wil. Grant
this my request (I beseech the ô Lord)
accordig as thou shalt thincke it most
expedient for thine honour and mine
owne saluation.

O virgin Mary the most blessed
mother of almighty God. O most
glorious Quene of heauen, vouchsafe
I beseech the to remember me. Be a
mediatrix for me, ô beautiful lilly of
the most highe and sacred Trinity,
to the ende that thorough thy holy
mediation I may with perfect and
entier loue embrase thy Sonne my
Sauour Iesus Christ, and that I
may absolutely be such as he would
haue me. O you holy Saints of al
mighty God both men and women,
and al you blessed Spirits angelical

helpc

helpe me with your holy suffrages I
beseech you. O yce fragrant flowers
which in this celestial gardin doe ne-
uer faide: pray for me, that by your
intercessions I may please that supreme
king in whom you doe most twe-
etly and cleerly contemplate, and in
the contemplation of whom you are
perpetually replenished with inspea-
kable delights.

O most merciful Iesu, take pitie
vpon thy Church, take pitie vpon
al them for whom thou hast so ab-
boundantly poured forthe thy most
preious blood. Turne the hearts of
them that be sinfull and wicked. Re-
duce vnto the right way al then that
are in scisme and heresie. Illuminate
the harts of infidels that they may
knowe the. Confort them that be in
misery and tribulation. Be fauourable
vnto such as ether haue done, or de-
sire to commend them selues vnto my
poore deuotiōs. Be merciful vnto my
parēts, kīffolks, frēds & benefactours.
Bring to passe (ô Lord) that they may
al be such as thou desirest to haue thē.

Oo 2

Geue grace and pardon vnto the liuing, geue repose and perpetual glory vnto them that be departed.

O most Soueraine, most gracious, and most merciful Trinity : Father, Sonne, & holy Ghost, one only God. May it please the to instruct, direct, and helpe me, seing in the alone I repose al my trust and confidence.

O Father eternal vouchsafe thorough thine infinite power, to fixe my memory continually vpon the and to fillit with holy and celestial desires. O Soone of the eternal Father vouchsafe thorough thine infinite wisdome to illuminate my vnderstanding, making me to knowe thy most highe veritic, and myne mine most abieet vilenes and misery. O holy Ghost which art the very loue of the Father and the Soone, vouchsafe to change my wil into thy wil, enkedling the same with so brenning a loue and charety, that al the waters of the world may never be able to quēchit. O that it were possible for me (O most soueraine Trinity) O that it were possible for me, so perfectly & entierly to loue & praise

the

the, as al the infinite legiōs of thy Angels and holy Saints in heauen doe loue and praise the. Neuertheles i the best maner that I can, I magnifie and exalt thy Omnipotency most wise and gratiouſ. I blisse and praise thy wiſdome most gratiouſ and omnipotent. I glorifie and adore thy gratiouſ goodnes most omnipotent and wiſe. But for ſo much as of my ſelf I ame altogether iſufficient to praise the : bring to paſſe (O Lord) that thou maieſt be perfectly priaſed in me. This is vndoubtedly a moſt cleere caſe , that if in me alone we-re all the loue that is in all thy creatures , I would moſt willingly and freelye beſtowe it al wholy vpon the.

O my ſoueraine Lord my God. O fountaine of my beginning moſt ſingulerly belouued. O ſubſtance paſſing ſimple, paſſing beauteous, paſſing pleauant. O deapth paſſing ſweet, paſſing deuouorous, paſſing worthy to be deſired. O moſt comforable light, and moſt ſweet comfort of my ſoule. O riuuer of ineſtimable delights.

Oo 3

O sea of inspeakable consolations.
O infinite eternity replenished with
al good things. O my God and all
things. O my soueraine satiety. What
can my hart desire besids the? Thou
art my only treasure and blisse that
neuer changeth. It is thou alone for
whom my hart doth long: it is thou
alone whom I desire and seeke for.
Vouchsafe therfore (ô Lord) to vnite
me wholy vnto the. Vouchsafe to
set my hait on fire with the flames of
thy most brenning loue. Behould (ô
Lord) my pitiful estate. Behould my
vnfortunate nakednes and ignoran-
ce. Open the gates of thy mercy vnto
him that calleth vpon the. Open the
(ô sweet Iesu) vnto the poore orphane
that crieth aloude vnto the. Droune
me in the botomeles depth of thy di-
uinitie. Let me be soncke and swa-
llowed vp therin, and vouchsafe to
make me one spirite with the, to the
ende that in my soule thou maiest en-
joye thy delights.

Certaine

*Certaine inflamed aspirations to
craue the loue of God.*

Good Iesu, O sweet con-
solation of my hart, O life
of my soule, when shal I
please the entirly and in
euery thing? when shal I perfectly
dye vnto my self and vnto al creatu-
res? when shal ther not any thing live
within me but thou alone? Take pi-
tie vpon me (O Lord) and helpe me.
O my Lord God, O sea of charety
ful of al delights, O most cleare ligh
of my vnderstanding, O perfect sa-
tiety and repose of my wil, when sha
I be wholy enflamed in thy loue?
O my total desire, O my total hope,
O my total refuge. O that my soule
were worthy to be wholy set on fire
with the, to the end that with the
brenning fire of thy loue my leuke
warme affection might wholy be
consumed. O soule of my soule, O
life of my life: it is thou alone (sweet
Iesu) for whom my hart doth long.
To the alone I wholy offer vp my self

Pp 4

al to al, one to one, one only to one only. Would God the wordes which thou diddest speake vnto thy father were accomplished in me: saing. I beseeche thee (O Father) that they maye bee all one ! in them , and thou in me: to the ende they may bee consummate and united in one. This is the only thing I seeke for , this is the only thing that I desire , this is the only thing that I craue of the (O Lord) for thou alone shalt satisfy me abundantly. Thou art absolutely amiable (sweet Iesu) thou art absolutely delightful : thou art absolutely faithful and sincere.

Who so liberal as he that vouchsafeth to give him self? who so louing as he that hath so dearly looued so base a creature ? who so humble as he that hath so extremely debased the excellency of his maiesty ? O Lord, such is thy most gratiouse clemency that thou despisest no man , thou disdainest no man, thou reiekest no man that desireth to come vnto the: yea thou callest euery man , thou allurest

euery

euery man, and vnto euery man shewest the way how he may come vnto the: for it is thy delight to be with the sonnes of men.

I beseeche thy holy Angels (O Lord) to blesse the euerlastingly. For wheras in vs thou couldest see nothing but sinne and miserie , yet hast thou vouchsafed to remaine in our company vntil the ende of the world. Thou thought it not sufficient (most sweet Redeemer) to haue suffred so many torments for our sakes : to haue left vnto vs thy sacraments : to haue appointed thy Angels continually to attend vpon vs : but all this notwithstanding (we being also so ingrateful for thes thine incſtimate benefits) such was thy holy pleasure, that thou wouldest dwel amongst vs. What is this (O Lord) if not a most evident prooſe, that thou art so good, as thou art not able to deny thy ſelf? Let vs therfore (if it ſhal ſo stand with thy blessed wil) make a couenant betweene vs. Thou ſhalt take care of my welsare and remedy , and I wil take care of thy ho-

nour and seruice: and thou shalt doe with me cuen what thou wilt, and shalt see to be expedient for my welfare. For I wil be wholy thine, and depend vpon none other. Graunt vnto me (O Lord) that I may desire nothing but the, and that I may so absolutely resigne my self vnto the, that I never herafter take my self frō the.

O fire vouchsafe to burne me. O charety vouchsafe to enflame me. O lighte vouchsafe to illuminate me. O my repose, O my consolation, O my hope, O my treasure, O my life. O loue that aiwayes burnest, and art never extinguished, when shal I perfectly loue the? when shal I embrace the with the naked armes of my soule? When shal I for very loue of the set both my self and al the whole world at nought? When shal my soule with al her powers be perfectly vntited vnto the? when shal she be wholy drouned and drenched vp in the botomelles gulfē of thy deuine loue?

O most courteous, most sweet, most louing,

louig, most beautiful, most wise, most riche, most noble, most pretious, and most worthy to be looued and adored. When shal I loue the in such sort, that I shal be wholy conuerted into loue.

O life of my soule, who to geue me life diddest suffer death, and with thy death diddest kil death: vouchsafe I beseech the (O Lord) to kil me also doune right: that is to saye, to kil al my wicked inclinations, and al mine owne proper wil, with whatsoever els that may let the from liuing in me: and when thou hast thus killed me, make me to liue in the: that is to saye, in thy loue and obedience, by fulfilling thy commandements, and the commandements of my superiours. O good Iesu, O my sweet Lord and Sauiour: grant vnto me I beseech the that I may absolutely shunne and detest all maner of sinne, and that in al sincerity of hart I may turne vnto the, to the ende that al my thoughts, my desires, my memory, and al the power, both of my soule and bodie maye be fixed on

the alone.

O life without the which I dye:
O truth without the which I erre:
o pathe without the which I perishe:
o health without the which I can not liue : o light without the
which I goe in darknes. Permit me
not (o Lord) to be separated from the:
for in the I am something , and
without the I am nothing: in the a
lone I liue , and without the I dye:
in the I receane comfort, and with
out the I goe to confusion. Thou
which liuest and reignest worldwith
out end. Amen.

*If any man shal thincke this exercise some
what long to be made at one tyme, he
may at his pleasure deuide it
into two or three tymes
of the day.*

An

*Another most excellent prayer to cranc
the loue of Almighty
God.*

BOVVING doun the knees
of my very hart, and being
prostrate and confounded
in the consideration of mi
ne owne wretchednes and miserye,
with al feare and reuerence possible
for so miserable a catife, I here pre
sent my self before the (O most sou
ueraine God my Lord and maker) as
one of the poorest and most abiect
creatures of the world. I here present
my self before the streames of thy mer
cy, before the influences of thy grace
before the beames of the true sonne
of iustice , which spred them selues
abrode ouer al the earth , and libe
rally communicate them selues to al
such as doe not wilfully exclude
them. Behoulde here a lumpe of

of claye put into the handes of the most wile and skilful craftesman. Behould here a knottie peece of wood newly cut doune from the tree with the bairke as yet vpon it : fashion it I beseech the (O Lord) to that forme for which thou diddest create it.

It is an exceeding great bouldnes for a creatures so base, to craue a loue so high : and in respect of my so great basenes I would gladly craue some thing that were more base : but what shal I doe (O Lord) seing thou commandest me to loue the? Thou hast created me to the ende that I should loue the : thou threatenest me if in case I doe not loue the : thou voluntarily lost thy life to make me to loue the : and thou commandest me to craue nothing more instantly then thy loue:yea so great is the desire which thou hast to haue me to loue the , that when thou sawest me to be out of loue thou diddest ordeine a Sacrament of meruailous vertue to transforme the harts of men into thy loue. O my sweet Redeemer , what ame I in

respect

respect of the , that thou shouldest in this sort command me to loue the , and that for this purpose thou shouldest inuent so many and so wonderful deuises ? What ame I towards the , but vexation , torments , and death : and what art thou towards me but saluation , repose, and al happines ? If therfore thou loue me being such as I ame towards the , why shal not I loue the being such as thou art towards me?

Wherfore (O Lord) being incouraged with thes pledges of thy loue , and enbouldened by that thy most gratiouis cōmaundement wherwith at the ende of thy life it pleased the so charitably to commande me to loue the : euyn for this grace I humbly craue of the another grace , which is , that thou wilt geue vnto me the thing which thou commaundest me to geue to the: seing that without thy helpe , I ame not able of my self to geue it vnto the. I ame not worthy to loue the,

but thou art worthy to be loued: and for this cause I dare not presume to desire the to loue me, but that it may please the to geue me leaue to loue the. Runne not away from me I beseech the (O Lord) runne not away from me. Permit thy poore creatures (O infinite loue) to loue the.

O God, who art essentially very loue it self: loue i created, loue infinite, loue without measure, not a louer onely, but all loue: from whom proceedeth the loue of al the Seraphins and of al creatures (like as from the soone proceedeth all the light of the starres) how cometh it to passe (o Lord) that I doe not loue the? how cometh it to passe that I ame not burned in this fire of loue which burneth al the vniuersal world?

O God which art essentially very goodnes it self , by whom al things are good whatsoeuer are good: from whom al the goodnes of creatures is deriuied (like as from the sea al the waters of the riuers are deriuied) in respect of whos deriuie and passing excellent goodnes , ther is nether in heauen

heauen nor in earthe any thing that may be called good, how cometh it to passe (o Lord) that I doe not loue the, seing goodnes is the very obie& and principal cause of loue?

But admit I doe not loue for that which thou art in thy self, why shal I not yet loue the for that which thou art towards me? The child doth loue his father, for that of him he hath receaued his being. The members doe loue their head, & for the defece thereof are redy to endanger their owne liues, because they are by it preserued in their being. Al effects doe loue their causes, for that they haue from them receaued the being which they haue , and by them hope to receaue that which as yet they lacke.

Which of al thes titles then doest thou lacke, (O my God) wherby I should not be bound to pay vnto the al thes duties and tributes of loue? Thou hast geuen vnto me the being which I haue much more perfectly then my parents. Thou doest preserue me in this being which thou hast geuen vnto me, much better then

dothe the head the other membeis. It is thou which must finishe this worke begone in me vntil thou hast in al respects brought it to his ful perfection. Thou art the father which begot me , the head which ruleth me , and the spouse which must geue vnto my soule her perfect contention. Thou art the maker of this house , the painter of this pourtraiture which as yet lacketh his final perfection. Al that my soule hath, she hath receaued it from the : and al that she lacketh she expecteth to receaue it at thy hands. For like as it is impossible for any to geue vnto her that which she hath already but only thou : euен so it is impossible for any to finishe that which she lacketh as yet but only thou. In so much as al that which she hath had , presently hath, or hereafter hopeth to haue , is thine. Vpon whom then ought she to depend but only vpon thee ? with whom ought she to haue any dealing at al but only with the ? whos

gratious

gratious lookes ought she to regard but only thine ? on whom ought she to set al her loue, if not on him who is al her blisse and happines. Is it possible (sayeth the prophet Iere-^{jer.22}mye) that the virgin shal forget her brauest ornament , and the gorget vver-^vwith she bindeth in her brests? Yf thou be therfore (O my God) al the ornament and beautie of my soule, how shal it be possible for me to forget the? What haue I to doe then with heauen , or what haue I to desire vpon earth? My fleshe doth faile me , and my hart is able no longer to endure. Thou art the God of my hart (O Lord) thou art my only inheritance for eaer. Auoyde al yee that seiourne within my dores : auoyde and get you packing al you creatures that playe the theeues and strumpets against my God , for from henceforthe ther shal be no more dealing betweene you and me.

O loue increased which euer burnest & art neuer extiguisched: o loue which euer livest and boilest continually

in the brest of almighty God. O dart eternal of the fathers hart which never ceaset with strokes of infinite loue to strike vpon the face of his dearly beloued sonne! would God I might be stroken with this dart! would God I might be inflamed with this fire! would God I might follow thee my sweet hart roote! would God I could with a shril voice sing songes of loue vnto the! would God my soule might melt away and consume, in praising the with exultations of loue inspeakable.

O most holy Father, O most merciful sonne, O most louing holy Ghost. When wilt thou (O most louing Father) be al in al in my soule, and in the very bowels therof most absolutely possesse me? when shal I be wholly thine and thou be wholly mine? When wil this be O my king? when wil this ioyful day arriue? O when sweet Iesu? O that it would euer bee! Is it happily thy meaning that I shal euer see it? O how doleful a delay is this? O how painful a procrastination? Come quickly (O good Iesu)

come quickly I beseech the, and staye not any longer. Runne (my most entierly belouued) as swiftly as doth the doae and the mountaine, goate vpon the hills of Bethel.

O my God, the repose of my life, the light of myne eyes, the consolatiō of mine annoies, the port of mydesirs, the paradise of my hart, the center of my soule, the paune of my glory, the companion of my pilgrimage, the comfort of mine exile, the medecine of my wounds, the sweet scourge of mine offences, the informer of mine ignorance, the guide of my viages, the nest in which my soule reposeth, the harbour i which she safely shroudeth, the glasse in which she looketh, the staffe on which she leaneth, the rocke on which she standeth, and the most pretious treasure in which she glorieth.

If therfore thou (O Lord) be al thes things vnto me, and if thou doe blisse me with so many benefits, how shal it be possible for me euer to forget the? If euer I doe forget the (O Lord) let my right hand be forgotte?

my tongue that sticke fast vnto the rooſe of my mouth before I be vnmindful of the. I wil neuer take any rest (ô most blessed Trinity:) I wil neuer geue any ſcape vnto mine eyes, or repoiſe vnto the dayes of my life, vntil I find out this loue: vntil I find in my hart a habitation for this Lord, and a place of repoiſe for the God of Iacob which liueth & reigneth euerlaſtingly. Amen.

*A very ſweete Prayer vnto the
holy Ghost.*

 H O L Y ghost the comforter of mankind who on that blessed day of Pentecoste didest vouchſafe to come downe vpon the holy Apostles and to fil thos ſacred breſts with charety, with grace, and with wiſdome: I moſt humbly beseech the (ô Lord) to fil my ſoule alſo with thy grace, and al my bowels with the inſpeakable ſweetnes of thy loue. Come (O Holy Ghost) and ſend vnto vs from heauen

Toine

ſome little beame of thy deuine light. Come O father of the poore. Come O giuer of light, and light of our hartes. Come O moſt excellent confor-ter, the ſweet husband of our ſoules, and only ſolace of the ſame. Come O purifier of our ſinnes, and remedy of al our infirmities. Come vnto me O fortitude of the feeble, and raiſer vp of them that fal. Come O prote&our of the humble, and confounder of the proude. Come O ſinguler glory of the louing, and only ſaluation of them that dye. Come vnto me (O my God) and with the abundance of thy riches and mercies make me worthy to receaue the. Replenishe me with the gift of wiſdome: illuminate me with the gift of underſtanding: guide me with the gift of coun-cel: ſtrengthen me with the gift of for-titude: instruct me with the gift of knowlege: wound me with the gift of loue: & penetrate the very bowels of my hart with the gift of thy holy feare.

O moſt gratiouſe Lord, and ſinguler louer of the pure in hart, enkendle and ſet on fire al my bowels with the

most sweet fire of thy loue : to the
ende that being thus enflamed, they
may be rapt and transported vnto the
which art my final ende, and the infinite
eternitie of al good things. O
most sweet louer of pure and vnde-
filed soules: ô Lord , for so much as
thou knowest wel that of my self I
am able to doe nothing, stretch for-
the thy merciful hand ouer me, I be-
seech the , and make me vtterly to
abandone and goe out of my self, to
the end I may therby come to the:
and in consideration hereof vouch-
safe (ô Lord) to beate doun to the
very ground, to mortefy, to abolishe,
and vtterly to roote out of me what-
soeuer it shal please the : that I may
in al things be made euен according
to thy harts desire: and consequently,
that my whole life may be a perfect
sacrifice burnt wholy with the fire of
thy most heauenly loue.

Would God it were my good
happe to receave this so singuler a fa-
uour? Behould (ô my gratiouse Lord)
behould how this thy poore miserable
creature doth night & day sighe after

the

the: my soule , my soule (O Lord)
which thirsteith ful sorc after thee the
luing God. Alas : when shal I come
vnto the , and appeare before that
deuine countenance adorned with al
graces? When shal I enter into the
spatiouse roomes of that wonderful
tabernacle , and arriuue even to the
very palace of my God ? when wilt
thou with thy blessed countenance
(O Lord) replenishe my soule with
ioye and gladnes? when shal I be fully
satiated with thy most glorious pre-
sence? when shal I thorough thy gra-
tious fauour be cleerly deliuered from
al temptations, and breake thorough
the wals of this my mortal prison?
O fountaine of euerlasting brightnes:
O my most sweet Lord , vouchsafe
to bring me againe vnto that sea of
eternal blisshednes , out of which I
was hertofore produced , whereby
I maye knowe thee in such sort
as thou hast knownen me: and learne
to loue thee as thou hast loued me:
and euermore see and enjoy the in the
company of al thy blessed Saints of

Q q

beauen, like as thou hale icne me in
aleternitye. Amen.

*A prayer, wherin the paines and merits
of Christ our Saviour are offred unto
God Almighty, and graces
craved of him for the
same.*

V H A T shal I geue vnto
our Lord for al that he hath
geuen vnto me ? Wher-
with shal I make him re-
compence for so manifold benefits ?
what thing shal I offer vnto him for
such merciful fauours ? O how leudly
I haue behaued my self towards so
louing and bountifull a benefactor ?
Seing I haue bene euermore (O Lord)
ingrateful for thy benefits : I haue
bene euermore rebellious against thy
inspirations : I haue euermore heaped
sinnes vpon sinnes , offences vpon
offences . I confesse (O Lord) that
I ame not worthy to beare the name
of thy sonne, and yet notwithstanding
I can not chuse but acknowlege the

to be

to be my Father. For in very deed
thou art my Father , and my onlye
confidence. Thou art the fountaine
of mercy which doest not repel vnu-
cleane persons that come vnto the,
but doest walsh them, and geue them
consolation. Behould then (O my
sweet Comforter) how I the most
desolate creature of al others doe
come vnto the , bringing nothing at
al with me , but the burden of my
sinnes. Most humbly I prostrate my
self at the feete of thy deuine good-
nes , most humbly I craue mercy at
thy hands : Pardon me (O my most
assured confidence) and thorongh
thine infinite clemency vouchsafe to
sau me.

O sweet Iesu, for the remission of al
my sinnes I offer vnto the that I nea-
surable charety wherwith (being the
God of infinite maiestie) thou diddest
not disdaine to make thy self man for
the loue of vs: and to liue in thiswold
thirtie and three yeares in manisoule
troubles, sorowes, persecutions, contradi-
ctiō, wearines and agreencements. I
offer vnto the that deadly anguylie

that bluddy sweat, that extreme agony , which afflicted thy hart at such time as thou diddest kneele doun and pray vnto the Father in the garden. I offer vnto the that feruent desire which thou haddest to suffer, whē thou diddest so willingly put thy self into the hands of thine enemies , and diddest for vs offer vp thy self in sacrifice. I offer vnto thee, the imprisonment, the scornes, the reproches, the iniuries, the blasphemies, the buffets, the outrages, the spittings of the vn cleane mouthis of thine enemies, with al the other kinds of torments which in the houses of Anna and Caiphas thou diddest endure al that woful night for our sakes. Al thes things I offer vnto the (ô most sweet Iesu) beseeching the of thine infinite goodnes that in the fauour of thes merits, thou wilt pardon my sinnes, purefy my soule, and conduct it vnto eternal lyfe.

I offer also vnto the that thine inspeakable humility wherwith thou diddest suffer thine enemiesto croune the with thornes, and (for more contemt)

tempt) to put vpon the that purple garment: as also in scornful maner to reverence the, to spitt at the, and to strike the with the reed which they had put into thy hands. I offer vnto the that painful werines of thy sacred body , thos ruthful paces , and that heauy burden of the Crosse , which thou diddest beare vpon thy tender and bruised shoulders. I offer vnto the that sweat and thirst with the other infinite torments which with wonderful meekenes of hart thou diddest for our sakes endure vpon the Crosse. Al thes things I offer vnto the(ô sweet Iesu) together with such humble thancks as lieth in my poore power to gene vnto the: beseeching the of thine infinite goodnes, that thou wilt in the fauour of thes merits forgeue me my sinnes, purefy my soule, & conduct it vnto eternal life.

Sweet Iesu for al mine iniquities I offer vnto the thos most cruel torments which thou diddest endure at such tyme as they plucked of the garment which did cleave vnto thy backe, by meanes wherof the wounds of thy

former scourges were al renewed : at such tyme as thy hands and feete were nailed vnto that holy rood : at such tyme as al thy sacred members were plucked out of ioint : at such tyme as thy pretious blood gushed forth of thy wouuds like vnto the streames that runne forth of the pipes of conduits. I offer vnto the (O sweet Iesu) euery droppe of this thy most pretious blood. I offer vnto the that clemency and meeknes wherwith thou diddest suffer the contradic^{tions} and contumelies of thos wicked persons which in scornful maner shaked their heads at the, thou vouchsafing most gratiuously to excuse them and to pray for them.

I offer vnto the thos incomprehensible torments which thou diddest suffer when being on euery side abandoned in the middest of al thy most vehement torments, and bereft of al comfort, thou diddest hang very pitifully vpon the Crosse betweene two theenes. I offer vnto thee (O sweet Iesu) the exceeding thirst which thou diddest suffer at that tyme

as also

as also that humilitie and reuerence wherwith thou diddest bowe downe thy head , and commend thy spirite vnto thy Father. I offer vnto the that sacred blood of life which gushed so abundantly out of thy side being wounded with that cruel speare. Al thes things I offer vnto the (O sweet Iesu) together with such poore thacks as lye in my power to geue vnto the: beseeching the that in the fauour of thes merites thou wilt pardon me my sinnes, purify my soule , and conduct it vnto eternal life : thou which liuest and raignest for euer and euer. Amen.

Praise be to God , and to the most blessed virgin Mary for euermore. Amen.